WITHDRAWN

SELECT CAMP-MEETING SERMONS

ANDERSON, IND., 1928

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SELECT CAMP-MEETING SERMONS

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SELECT CAMP-MEETING SERMONS

Preached at the International Camp-Meeting
of the Church of God
Anderson, Indiana .·. June 16-24, 1928

Stenographically Reported
by
Geo. J. Kelly, Davenport, N.Y.

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CONTENTS

SERMON	PAGE
Introduction	7
Welcome, G. T. Neal	9
Preaching Christ, Earl L. Martin	13
Things of the Spirit, F. G. Smith	24
Why Some Preachers Fail, M. A. Monday	39
Doctrines Vital to the Welfare of the Church, J. T. Wilson	50
The Meaning of Water Baptism, I. S. McCoy	69
Power, H. M. Riggle	87
The Aggressive Sunday-School, L. W. Guilford	104
Stirring Up the Spirit of Evangelism in the Church, A. T. Rowe	115
Christian and Sinner Contrasted, B. E. Warren	128
Living to Serve in My Vocation, E. A. Reardon	142
Our Literature, R. L. Berry	149
A Normal Local Church Will Be a Growing Church; And Why, C. E. Byers	157
The Church As a Visible, Institutional Body, F. G. Smith	171
The Deity of Christ, A. F. Gray	193
Divine Healing, Dr. C. W. Smith	211
Our Great Debt to Mankind Both at Home and Aboard, F. W. Heinly	222
Divine Healing, H. M. Riggle	245
The Perpetuation of Healing in the Church, M. A. Monday	265
Conversion, J. W. Lykins	275
Personal Problems of Youth, J. A. Morrison	291
"What Is Your Life?" J. Lee Collins	302
In Quest of My Life's Purpose and Work, R. C. Caudill	314
"Let Us Rise Up and Build," Lottie Warren	331
The Baptism of Fire, E. A. Reardon	345
Evangelism, a Demand Upon Youth, Marcel R. Desgalier	359
The Pioneer Spirit of the Reformation, H. A. Sherwood	370

INTRODUCTION

While many different speakers are represented in this collection of Camp-meeting sermons preached at Anderson, Ind., the sermons themselves have been selected by us principally with a view to giving the greatest variety of subject matter. On account of the nature of this work—it being a report of sermons actually delivered, it is evident that the Publication Committee of the Gospel Trumpet Company has had practically no part in shaping its contents, aside from the selection of particular sermons to go into the book. This method, however, has the advantage of preserving intact the individuality of the different ministers. They speak to us direct and in their own way. Space has required a slight condensation of most of the sermons; omitting repetitions, etc. Otherwise we have given a fair representation of the original sermons as stenographically reported by Rev. George J. Kelly, of Davenport, N.Y.

—Publishers

Select Camp-Meeting Sermons

WELCOME

G. T. Neal, Pastor, Bedford, Ind.

(First Address in Ministerial Convention)

Now, I am glad that the Camp-meeting is here. I heard one person express it this way—(people sometimes are not so grammatical but he meant all right) "That which was to have arrove have arriven." Now, the Camp-meeting is here. We have all been looking forward with bright anticipation to this time. Now we are facing the reality and we trust that everyone will enjoy himself to the fullest extent.

The Program Committee has asked me to arrange this first service in the morning, and they expect me to make an opening speech this morning. Well, whatever it is (I think sometimes it might be an address of welcome from what they said; then I suppose if it were a political meeting, it would be the "keynote speech.") it might be a combination of all of these, I think, if not a conglomeration. However, I am going to put a great deal of shortening in it because the main speaker is coming on soon and I want to reduce this speech as much as I can.

Now, for my part, I suppose the reason they have asked me to give this little address of welcome or whatever it is called is because I recently became an Indiana minister. Most of my time has been spent in the West, out on the Coast. I find very little difference between the ministers out there and the ministers here. They are

practically the same wherever we find them. I believe these ministers' meetings which we have annually are a splendid opportunity for the ministers to meet together and get better acquainted with each other and with each other's work, and to keep in closer touch with the church and with the work in general.

I believe this is a good thing for the church. We are always glad for the opportunity of being here. But why do we come? This is the reason—this is one of the main reasons we come—that we may be benefited, that we might have a better understanding, that we might be in closer touch with the work in general.

This Camp-meeting is for people who stand for harmony and unity. When I see harmony and unity, I see something that is very near and dear to my heart. If I have any hobby it is harmony and unity, and the brethren who know me know that it is a thing I have always stood for more than anything else. When I see the church of God as it is, then I begin to realize that harmony and unity are very essential things in the church of God.

We are acquainted with different religious movements which have enough ecclesiastical machinery to "carry on," but harmony and unity are destroyed. Brethren, when you take harmony and unity away from us, when harmony and unity are destroyed, we are swinging out in the air. So it is very essential that we strive in earnest for harmony and unity all the way through. In fact, harmony and unity have rather long arms, and when you take these from us, we have nothing else, there is nothing left, to hold us together. Of course we have of necessity boards and committees, and those boards and committees are necessary to carry on the business phases of the work, but we need to be careful that we do not have more machinery than we have steam to run it. We ought to accept the teaching

of the good Book when it tells us, "Unless the Lord build the house, they labor in vain that build it." Do we take God's Word, the Bible, for our official guide-book? If we follow that we shall find that the Holy Spirit and the Word of God agree, and we shall be guided aright.

I trust that during these meetings the Spirit of God may have his right of way in our hearts. If we find that we have got into "the wrong pew," if we find that we are in the wrong place and that we have made a mistake, brethren, the best thing, and the only thing, for us to do is to back up. We can make better progress in such a case by backing up than we can by going ahead. In fact, this is the natural and only humble thing to do—to back up. If we don't, we make a greater mistake—the mistake of not being willing to rectify the mistakes we have made. Therefore, as a minister, and seeing you brethren from the Eastern Coast and the Western Coast, and from the North and from the South, I feel that I should say to you, as often is said, "Make yourselves at home." Well, I don't feel that I should say that, but I will say to you brethren, "Just be at home." You are already at home. You don't have to make yourselves at home. Just be at home.

I notice there are some new ministers here among us, some ministers who are here for the first time. I want to say to you that we welcome you. We want you to be at home. We want you to feel free, and that you are one among us, that you are our brethren.

Now, I also notice some of the older veterans of the cross here with us. We are certainly glad for your presence. We are glad to see you here. We need your counsel and advice. We need the experience that you have had, and I am sure you are needed throughout the church.

I notice also some of the younger ministers here. God

bless the younger ministers. We are looking upon you and expect you to "make good." We are expecting you to take our places ere long, and as we look at you, we are thinking of a long, useful life in the service of God which lies before you. Therefore, we say to you, young men, young women, the Lord bless you, the Lord bless you in the ministry. We want you to feel welcome, to feel at home while you are here.

We want you to feel, one and all, we want to say to one and all, that we welcome you here. We welcome you not in a formal way, but, brethren, from the depths of our hearts. From the depths of our hearts we say to all, Welcome! Welcome! Welcome!

PREACHING CHRIST

Earl L. Martin, Instructor in Anderson Bible School and Seminary

(*Ministerial Convention Address*)

The song that Sister Lord just sang expresses the purpose of my heart this morning—that I may be able to tell wherever I go this message of Christ and his salvation, and it is the greatest desire of my heart, and it is the desire of the heart of every minister of God here this morning.

For my text I direct your attention to Colossians the first chapter, verses 27 and 28:

"To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus."

First, I would have you notice in this text the message —what we shall preach. What did Paul preach? What did the early preachers preach? What was their message? We have this answered here in the words of our text. It is not *what* is the message—it is not the question of *what,* but *who.* Paul says, "Christ . . . whom we preach,"—not *what,* but *who.* The theme of Christianity is a person —not merely a doctrine, not merely a theory, not a book, not an institution, not a code of morals, not a system of philosophy—Christianity does not consist of those things. It does not center in any one or all of those things, but it does center in and consists of a person, and that person is Christ.

Paul says, "Christ . . . whom we preach." That was Paul's message. That was the message of the early church. It was Christ who was the subject of their preaching—"Christ . . . whom we preach." Christ is at once the center and the circumference of Christianity; yea, he is all and in all. Take him away and you have no doctrine. We may have a theory; we may have a dead doctrine; but we have no living Word; we have no message that brings life to the world. Christ is at once the glory and the genius of Christianity, the very essence of it. Christianity is a personal Christ, a living Christ. That should be our message today.

That the early preachers preached Christ is evident from a study of the records. All the early preachers preached Christ—Peter on the day of Pentecost, filled with the Holy Spirit, stood up before the multitude who were there gathered and declared Christ unto them, this same Christ, which he said, "You have taken and by wicked hands have crucified and slain. Him hath God exalted." He preached Christ, the Christ whom they had crucified. Thank God! He rose again and lives. Peter preached Christ after the day of Pentecost. We have some of his words handed down to us. The Holy Spirit told Peter to declare after the day of Pentecost, "There is none other name given under heaven among men whereby we can be saved." Christ is the only hope—the only hope of salvation, the only hope of heaven.

When we look into the ministry of Paul we find that Christ was the one whom he preached. We have it in the words of our text here. "Christ . . . whom we preach." Paul knew but one message; he had but one message wherever he went. He might approach it from different angles; he might start off here and there, or somewhere else, but he always took a "bee-line" to one center, and

that center was Christ. His messages all headed in one direction. He had one message and that message centered in the person of the divine Son of God. In I Cor. 15:3, we find this same thing, that same message. "First of all," he says, "I delivered unto you" this message, "how that Christ died for our sins according to the Scriptures." Not only "first of all" in point of time, but "first of all" in point of importance. This was Paul's one message—"first of all" Christ. "I delivered unto you first of all . . . how that Christ died for our sins, according to the Scriptures."

Then, writing to this same church, in the second chapter of this Epistle he says, "For I determined not to know anything among you, save Jesus Christ, and him crucified." Then, writing to the Galatians, he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." So wherever Paul went, whether among the Jews or Greeks or whether among the Romans, wherever he went it was that one message, the gospel of the Lord Jesus Christ, which he said, "is the power of God unto salvation to everyone that believeth." Paul preached this message, Paul preached this Christ, because Christ fitted the needs of all men, whether they were Jews or whether they were Greeks or Romans. Paul had one message for them.

Now, I do not mean by this a shallow, sickly, sentimental preaching which merely says, "Come to Jesus! Come to Jesus!" There is a great deal of that kind of preaching in the world today. It is just a shallow sentimentalism—"Come to Jesus!" I do not mean by preaching Christ what people mean when they say that. I do not mean what folks say when they come to us and tell us, "Let doctrine alone! Do not preach on the church!

Do not preach on baptism! Do not preach on holy living! Let practical truths alone and preach Christ as he is, as he is to us!'' By preaching Christ, I do not mean what those people mean. The Word of God does not mean that. Paul does not mean it by preaching Christ.

But I do mean this—make Christ the center of all our preaching, whether it be by doctrine, whether it be by truth, whether it be by truth relating to Christ, or at any rate, make Christ the center of it all. Place your emphasis here on this thing. This is not a matter of mere technicality that I have in mind, but it is a proper emphasis. In whatever we preach, let the emphasis be upon Christ. Anyone who knows anything about my preaching knows that I have been a doctrinal preacher, and I am a doctrinal preacher. My writings that have gone out are an evidence of that. We must preach doctrine. But let all our doctrine emanate from him. Let it be living doctrine, and living doctrine will be life. Give out a doctrine that is taken from Christ. If you give it as an outside truth isolated from him it will have no power to bring life and salvation to men.

It will not be abstract truth that gets life to men. Men will not be saved by abstract truths. There are not many men who will die for an abstract truth. But there are millions of men who would die for a concrete truth. And so it is that the concrete truth that is pulsating with the divine life of Christ will win its way into the hearts of our hearers and bring them to the ''Lamb of God who taketh away the sin of the world.''

It is a matter of emphasis, placing Christ in the forefront, whether it is by preaching doctrine or by preaching practical Christian living. We must preach the living Christ lifted up and his name magnified and exalted above every name. Then begin with Christ and lead out from

him to any point of doctrine or practical living that you want to preach. Or, if you want to begin with someone else, make sure that you end up with him. Be sure that all sinners find the way of salvation at the cross of Jesus Christ. Be sure that your preaching emanates from there, and then it will find its way into the hearts of men and women. So, after all, it is a matter of proper emphasis.

I heard a man say one time after having attended a certain series of meetings, "I have attended the meetings there for a week, and I have heard that preacher preach on the church for a week, and tomorrow I am going back to hear him preach Christ." Brethren, a man ought not to have to say that. If men preach on the church, Christ should be preached. But there is a way of preaching on doctrine until men do not see Christ, and until they see Christ they will not see the church. Preach on the church as Paul preached it, but preach Christ as the head of the church, the door of the church, the church as the union of Christ and his children, Christ as husband and the church his wife, as Paul says, "the bride of Christ." "It is a great mystery . . . but I speak concerning Christ and the church." Christ and his church are one; they are inseparable, and if we attempt to separate them and preach the church as a doctrine apart from the Christ who built the church and whose body it is, then men will see it as some sort of sectarian institution possibly, but they will not see it as the body of Christ.

Truth incarnated in Christ will be living truth. Truth separated from him will be dead, dry as dust. The truth of Christ living in me will be living truth, and I shall be pulsating with truth, with living truth. Christ lives. Therefore preach him, and therefore you will have living truth.

Preach salvation, certainly, preach a doctrine of salva-

tion from all sin. But in preaching that, let us preach that it is Jesus Christ who saves his people from all sin. People will not have much doubt about salvation from all sin when you preach that Christ himself saves his people from their sins.

Preach holiness, certainly, but emphasize the fact that the Holy Spirit and Christ in the heart make holy living, and that the holy life is following Jesus. Preach the power of the abiding Christ in our hearts.

Preach divine healing, certainly, by preaching Christ. I preach to you divine healing this morning, knowing Christ as I know him in his power and in his tenderest compassion. I believe I would have faith that Christ would heal me of all my specific sicknesses because I know him; I know how powerful he has been in delivering me from my sins; I know how powerful he has been in my experience; I know he would heal me of my sicknesses as he *has* healed people of their sicknesses. I know of his power and of his tenderness to heal. I know of his desire to heal me. Oh, brethren, in preaching divine healing, it is Christ we want to preach. Christ must be at the center when we are preaching divine healing. Just preaching divine healing without Christ will not inspire faith, but I tell you what will inspire faith—it is to hold up before men Jesus Christ in his great compassion and in his willingness to heal his people. The best definition of faith in the Bible is not in that chapter, the eleventh of the Epistle to the Hebrews, but is found in the next chapter, the twelfth chapter, where Paul says, "Looking unto Jesus, the author and the finisher of our faith." That means looking to him, getting my feelings off of myself onto him. Folks say we must look at our feelings, but I tell you we must look at him. I cannot look at my feelings, what little I have. I must look at him by faith, what little I have.

Preach baptism, certainly, but preach it as following him, and being buried with him. Preach the Lord's Supper, certainly, yes, but preach it as being in remembrance of him. Preach feet-washing! Yes, but preach him in that single act as setting us the example for all time of lowly, loving service.

Preach unity, certainly, but unity through Christ; yes, preach the gathering of God's people in one. We want to see a visible expression of this glorious unity of the people of God. In preaching that, brethren, in preaching unity, let us not lose sight of the fact that we are preaching Christ, and let us put Christ's emphasis on this doctrine, and let us preach unity as Christ preached it, and we shall be able to appeal to the people. Preach the fellowship of believers as units of the body of Christ. We are all one. Since there is but one Christ there is but one Christ of the Jew and of the Greek; not a Greek Christ; not a Jewish Christ; not a Gentile Christ, but a Christ of all mankind. Preach that and get people to see that. Get all people to see that we are all one in and through the Christ of both Jew and Gentile and all mankind. It was unthinkable to the mind of the apostle Paul that there is but one Christ and there can be two churches. Paul says, "In Christ Jesus there is neither Jew nor Gentile, but we are all one." This is the glorious truth on which this glorious doctrine of unity is predicated. Let us press this emphasis on the unity of God's people. You may preach the reformation, as an isolated something, from now until doom's day, and we shall be no nearer reformation than we are now, but if we continue to preach the truth of Christ as we have been preaching it from Brother Warner down, we shall get somewhere. It is the preaching of God's truth that will bring up this glorious reformation. It will take the preaching of Christ in all of his fulness.

I think I have made it clear that it is not the mere preaching of doctrine; let us bring Christ to the forefront. Let him be the center and circumference of this glorious movement, and men and women will be all brought together in this glorious movement by the preaching of Christ. This is the only real unity after all. Unity built around doctrine or ecclesiastical organization is not the unity for which Christ prayed and died and which Paul preached. It was a spiritual bond of union with Christ. They were members of one another by being in union with Christ. This is the truth of the text this morning, that by being members of his church, by being in union with him, we are members of everyone who belongs to him.

Preach the Holy Spirit, certainly, beloved, but I wonder if sometimes in all our emphasis on the Holy Spirit—I would not detract from the Holy Spirit at all, the third person of the adorable Trinity—I wonder sometimes in our emphasis upon the Holy Spirit and his work in the church if we do not lose sight of one of his offices, one of his purposes in coming into the world. Christ says, "When he comes he will not speak of himself, but he shall testify of me." The office-work of the Holy Spirit is to testify of Christ. I should like you to notice that if the Holy Spirit is working through us and giving us the message our message will be what the apostle Paul said in the words of my text—it will be "Christ . . . whom we preach." I do not mean by that that we shall not magnify the Holy Spirit. We shall give him his place, whether it be cleansing our hearts, or filling us with that indwelling power which comes into our lives when he comes in, taking away carnality. Whatever he does is for the purpose of testifying for Christ. He wants to use us to testify of Christ in bringing the message of Christ to the world and giving the proper emphasis here. He would lead us in the work

which he came into the world to do, but Christ says, "He shall not speak of himself, but he shall testify of me." This is the office work of the Holy Spirit. As Brother McCreary said in an article in the *Gospel Trumpet* some weeks ago, entitled "Christocentric," "Let it be Christ at the center of all our thinking."

The Holy Spirit leads to Christ. That is the purpose of giving the Holy Spirit, of sending him into the world. And that is the purpose of the Holy Spirit in sending us out into the world, that we might take the Christ out into the world; not merely the historical Christ, but the Christ of personal experience, or as Paul said, "Christ in you, the hope of glory," and as I say, not merely the historical Christ, but the Christ of present, personal experience. This is the Christ whom I say we must preach, "Christ in you the hope of glory."

Now, just a thought or two on the message of the ministry as brought out in my text. Paul says, "Christ . . . whom we preach, warning every man and teaching every man." That is Paul's method of propagating this message. "Christ . . . whom we preach, warning every man." The method of the ministry is the method of warning. The world needs warning today that "There is none other name given under heaven whereby we can be saved." We must warn men and women of that fact. We must warn men and women trusting in their own works, trusting in their own orthodoxy and in their own goodness, trusting in themselves and their own way of salvation. We must warn them that salvation is only through Christ. Brethren, our preaching must be to shut men and women up to one way of salvation, and that way is Christ. We must be "warning every man," warning men and women of the evil consequences of rejecting this one method of salvation. God forbid that this warning should be passing from our

preaching. This warning note in our preaching of Christ will lay bare before men every sin. Evil cannot stand the warning light of this truth of God. The gospel is not soothing syrup.

Not only was warning part of Paul's method, but Paul's other method was "teaching." "Warning every man, and teaching every man." Let us as ministers of the gospel not forget our teaching ministry. We must *teach* men: not only warn them, but *teach* them. That means proportionate teaching, giving to each his portion as the Spirit of God may lead us. It means teaching beginners the alphabet of the spiritual life until they all come into the full knowledge of the gospel of our Lord Jesus Christ. We must be teaching also the words of the Lord Jesus Christ.

This must be done "in all wisdom," for Paul says, "Warning every man, and teaching every man in all wisdom." Oh, it is wisdom that we need if we would teach other men, and if we would carry this glorious gospel of Christ to the world. We must have this wisdom from above. Let us "ask it of God, who giveth to all men liberally and upbraideth not."

The motive in the preaching of Christ is brought out in this same text. It is "that we may present every man perfect in Christ Jesus." What is our motive in all this? Why do we preach Christ? Why do we warn men? "That we may present every man perfect in Christ Jesus." Nothing short of that will do. That must be the motive in all that we do. We have the souls of men on our hearts. We have their eternal welfare in view. We must warn them. We must teach them "in all wisdom," that we may present every man faultless in Christ Jesus, "every man perfect in Jesus Christ." The final and the perfect presentation of those to whom we preach, let it be kept in

view, is the motive, purpose, and the aim of all our preaching and our teaching, and if we so preach Christ, then we shall work mightily, for Paul says here, in the twenty-ninth verse of the same chapter: "Whereunto I also labor, striving according to his working, which worketh in me mightily."

If this is our motive we shall labor, we shall work, we shall strive 'according to his working which worketh in us mightily' with the motive that we might teach and warn every man so that we may "present every man perfect in Christ Jesus."

What a happy day that will be when the preacher of the gospel comes up before Christ, when he is there with his friends, his people, when he presents them to Christ. Beloved, with that thought in mind, surely we shall be faithful; we shall be true; we shall stand for the message; we shall do all that we can in order that this message may go to all the world.

THINGS OF THE SPIRIT

F. G. Smith, Editor-in-Chief of Gospel Trumpet

(Ministerial Convention Address)

I wish to read the second chapter of I Corinthians:

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know any thing among you, save Jesus Christ, and him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

"That your faith should not stand in the wisdom of men, but in the power of God.

"Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

"Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither

can he know them, because they are spiritually discerned.
"But he that is spiritual judgeth all things, yet he himself is judged of no man.
"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ."

I should like to have you notice Paul's personal attitude here in the presence of a great truth: "And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

Think of Paul, the master mind, the man of noble antecedents, the man of strong convictions, of unswerving will, of decisive action, the leader of men, the educated man, and yet even he is humbled, overawed, and overwhelmed when brought face to face with the great fact of divine revelation. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

I should like to have you notice also Paul's emphasis upon spirit knowledge in verse 11 of this chapter: "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

We have here these couplets: "things of a man"—"things of God"; "spirit of man"—"Spirit of God." In speaking of "the things of a man" we see that according to Paul such things are known only by "the spirit of man which is in him." Inanimate objects cannot understand things belonging to the higher realm of human life. The earth-worm cannot comprehend arithmetic and geology. Animals are totally ignorant of the real distinguishing things that characterize the higher realm of human activity. Man can comprehend the things of man because

they are on the plane in which he moves. "Even so the things of God knoweth no man, but the Spirit of God." Divine things belong to a higher realm. They transcend all ordinary human experience. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

I wish now to make a contrast between the natural man and the spiritual man: I. *The natural man.*

1) We consider man from a *physical* point of view. I shall not tarry long with this thought, but just say that with all our advancing knowledge concerning the bodily organism—we may study physiology, and psychology and seek by all other means to enlarge our knowledge of what man is—we are brought back to the place where David was a long while ago when he declared that man is "fearfully and wonderfully made." He is indeed a marvelous organism. This fact of the physical character of man is receiving more attention all the time. We are having greater emphasis placed upon athletics in the educational institutions of our country, so that men may develop physically and be strong and possessed of good health. All that is a very good thing, we know, and yet after all man's real destiny is not found in that department of human life.

One might be perfectly well physically; one might even have the strength of a Dempsey or a Tunney, yet after all, that is but the animal phase of life. Man's real destiny is not there. He is more than a physical being.

2) There is also the *intellectual realm*—the realm of mental and moral operations. Here is the first real differentiation between man and all the lower orders of creation. Here is the mark of civilization and progress. People are possessed of mind, and are taught to develop their

minds, and with this development we find human progress. A proper development of body and mind is therefore good, desirable, and necessary. I would not for a moment seek to depreciate the attention that is being given to the physical development of man, or to his mental development, for all these are very good and highly desirable; but after all these things are *only human.*

Here lies the greatest difficulty in the modern educational system; it stops too soon. However, in the very nature of the case, it cannot go much farther. But there is a higher realm than the bodily and the mental. There is a moral and spiritual realm, a department which lies a little higher. "There is a spirit in man, and the inspiration of the Almighty gives him understanding."

II. My subject this morning is concerning *"Things of the Spirit,"* and I wish to call your attention to the fact that the outstanding characteristic of the Christian faith is its revelation of divine things. It concerns things which do not ordinarily belong to the sphere of human activity, things which transcend all ordinary human experience. Study the Bible carefully and we see that Christianity is something that has come from God. When we consider it from the standpoint of its real essence, it is a matter of divine revelation.

Spiritual things, then, are received by divine revelation only (I Cor. 2:14). In verse 10 Paul glories in the fact that these higher things of God have been "revealed unto us by his Spirit."

It is the Spirit's office to reveal the things of God to man. Jesus said, "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth." So it is only through a spiritual inworking that truth in this higher realm can be actually realized by men. Anything that can be accurately measured, analyzed, comprehended by

mental processes, is not of the essence of divine and eternal truth. It bears about the same relation to such truth as do the measurements and weight of a man to the life principle within.

We take a look at a man. We don't stop to think exactly of his size, measurements, weight, because we know that those things are not the true measure of a man. Notwithstanding all our examination of man as such, there is something about him that eludes our investigation, and that is the life principle within. It is something that cannot be located with the microscope; it cannot be found in the chemist's test tube; it cannot be located with any means or with any instruments within the reach of man. Yet we all know that man is living, moving, and that he is a volitional being. These are facts, then, altho we are unable to understand all about them.

Now, when we come to speak of spiritual things, we see that divine things, in order to be effective among men, have to be revealed and exhibited through natural agencies; therefore God has seen fit to use man in order to make known his will to the world. But we must not lose sight of the fact that the real essence of divine truth is not capable of being thoroughly analyzed and apprehended by our mental processes. There is something that eludes that; something that has to do with things of a higher nature and of a higher realm. Dear brethren, no matter who we are, we are all dependent upon the Spirit of the living God if we would know truth as it should be known. Therefore we must be conscious of our helplessness, and I wish we might all be like Paul, who tho a wonderful man and of marvelous possibilities, when he came face to face with this great truth, felt impelled to say, "I was with you in weakness, and in fear, and in much trembling."

Paul did not glory in what he was by nature, nor in

what he was by his natural attainments. He says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Paul gloried in truth, and in the Lord, and I trust that may be the emphasis we shall all place upon the "things of the Spirit."

It is difficult for me to describe matters pertaining to this higher realm, when these things cannot be apprehended fully except through the operation of the Spirit; so I trust our hearts will all be open today so that God can impress us as he desires, that we may be conscious of a definite inworking to the end that the great spiritual ideal may grip our souls.

I am sure, brethren, that what the world needs today is a greater consciousness of the divine, a more intimate knowledge of God, a greater conscious knowledge of the working of God in human life. Of course truth is expressed in various ways. It has to be so expressed, and we have to use human vehicles of thought in the expression of truth. In expressing our thoughts about the things of God, for example, we resort to theological statements concerning truth; but, after all, a theological formula does not express truth in its primary essence. It is only the mere form. That is about all you can say of it. Take, for example, the teaching concerning the new birth. It matters not who preaches on the new birth or how accurate may be his analysis of the subject, his teaching may be faultless, yet when he has finished, the new birth in reality has been practically untouched. It is all skirmishing around on the outside. Nobody understands the new birth except those who have known it, who have experienced it. It is something that is apprehended by the Spirit, for it is the result of the divine inworking.

Now, men may say we ought to express truth more

fully so that it may make a better appeal, but it cannot be done so easily. We may do our best to give clear teaching concerning these vital spiritual truths, but we have to face failure even then. If I had here with me some fruit, hidden from your view, and I should say to you, "I have some fruit here which is very good," you would probably say, "That doesn't give me any idea as to what it is. Give me a better description of it." "Well," I would reply: "It consists of a tough skin or membrane, filled with many delicate cells, containing a sweet, sugary, mucilaginous juice, a little vegetable albumen and tartaric acid"—and when I got through, 98 per cent of you would know just about as much about that fruit as when I started. That is as far as I can go with it. But there is a way that you can find out. Just take it, taste it; then you will know as much about it as I do. And that is what I have to say regarding the description of these great facts of spiritual truth. We can do our best to analyze these things, set them forth in theological form, yet after all is said and done, the real thing is eluded, is not even touched. So we say with the Psalmist, *"Oh, taste and see that the Lord is good;* blessed is the man that trusteth in him." Glory be to God!

If we come to the baptism of the Spirit—I am talking about the "things of the Spirit" this morning—when we preach about the baptism of the Holy Ghost men will ask us to define just what we mean. They will want us to describe what the Holy Spirit does for us; how he cleanses and fills the soul, and just how these operations occur. Brethren, it cannot be done with any degree of accuracy. We seek to describe these things as best we can, but the real thing must be experienced, and it must be experienced individually in order that one may apprehend in any true sense what it really is. Do not ask me to describe

that experience fully because I cannot do it; in fact, I cannot do it at all.

Let me give you an illustration similar to the one I gave you a minute or two ago. I have something hidden here. I proceed to describe it thus: "This object is the fruit of a slender, trailing vine; it is spherical in form, smooth and green on the outside, containing within a rose-colored pulp, pleasantly flavored, and abounding in a refreshing, sweetish, watery juice," Now, all that may do for a dry article in a school-book, or in an encyclopedia, but I say, "Give me a knife, and in two minutes I will know more about that *watermelon* than any scientist on earth can tell."

Our business as Christian ministers is not simply to deal with ordinary human things; our business is to lead men step by step to the place where they will feel their need of a divine touch in human life; so they can come close enough to feel the breath of the divine on their cheeks; so they can experience the Spirit of God coming into their lives; and then if they are willing to yield to God, they can experience for themselves the transforming power of the Spirit of God. Glory to his name!

I feel, brethren, that the time is here when the world needs a new emphasis on the *Spirit of God.* We need a new emphasis on the *life* of the Spirit. We have been reading in the Bible about "praying in the Spirit." I do not think that just merely means a pious prayer, or an earnest prayer: it implies more—an infilling of the Spirit; such a yielding to the divine will that God someway acts in and through the individual.

"Praying in the Spirit": If we are to have effectual prayer, it must be something more than the mere formation of grammatical sentences, more than good English. Such is but a mere form perhaps; *prayer* is something

else. Why, some people don't pray at all; they just simply say prayers. In one place in the Book of Acts we read where the Spirit of God spoke to a certain disciple in Damascus and said to him, "Go down into the street that is called Straight, and inquire in the house of Judas for one Saul of Tarsus, for, behold, he prayeth." The important thing was that somebody was praying, that prayer reached heaven, and God knew just what was going on. He knew who was doing the praying; he knew where he was, and he could send someone to the exact place. "Behold he prayeth."

What is there so wonderful about Paul's praying? Had not Saul been praying all his life long? He gloried in the fact that he had been a Pharisee, and Pharisees were noted for their prayers. He had always been praying, I suppose. If we had more knowledge about his praying, possibly it would be something like another Pharisee that we hear about, who prayed thus with himself: "I thank thee, Lord, that I am not as other men are; wicked, extortioners, unjust, nor even as this publican. I fast twice in the week. I give tithes of all that I possess." That is saying a prayer, but it is not praying. But this man Saul *was praying* at this time, and that is what brought the attention of heaven. Perhaps he had never prayed before in his life—I do not know—but he was praying now, anyhow.

Just merely to say prayers does not amount to anything. One man was taught while a child to say a little prayer like this, "Lord, bless my father and my mother," and when he was eighty years of age, he was still kneeling at his bedside and saying, "Lord, bless my father and my mother." They had been dead many years. Would you call that praying?

But the Bible talks about "praying in the Spirit." I

do not see how we are going to "pray in the Spirit" unless we yield to the Holy Ghost; unless we have the Spirit of God. We cannot "pray in the Spirit" until the divine Spirit gets hold of us someway, and lifts us in spirit above the plain, ordinary, human level, into the realm where God lives; where God more particularly moves and works. That is the world's great need.

A man's English does not amount to anything when it comes to praying. Good English is not the language of heaven; it is a foreign language up there. The apostle Paul speaks of one who was "caught up to the third heaven," where he saw and heard things not possible for man to utter. Why, earth has no language capable of conveying heavenly things. If you and I were caught up to heaven today, and then were permitted to return, we could not tell this audience what we heard or what happened; we simply could not because these things transcend all our human experience here. Our language has no words to convey such ideas, and we would simply be paralyzed so far as the expression of our experience was concerned. We could not convey it in any language.

When I was in Syria, preaching through an interpreter one day, I used an expression in which I spoke of acting on "principle," when my interpreter, who was a degree man from the American University of Beirut, stopped me and said, "We have no word in our language expressing that thought." I said to him, "A language that boasts of being a rich language like the Arabic, that is reported to have eight hundred words for lion and four hundred words for sword—does it not have even one word for 'principle'?" He said, "No, no word for 'principle' in our language." Now, why had they no word for that idea? Simply because they had not had the

idea very long. They have done a lot of thinking about lions and they have words for that; and about the sword, and they have words to convey that, but for "principle" they would have had to coin a word.

Now, our English language is good to impart human ideas. It is good for commercial purposes; it will convey theological ideas; philosophical thought; it serves every ordinary occasion where we need it; but here is one place where it does not have any use. You can pour out in prayer all the English you like, but it is a foreign language in heaven. If you ever have any communication with God and heaven, you will have to have something better than English to do it with. Something better is needed if you are going to be able to "pray in the Spirit."

Why, brethren, we do not know what foreigners we are when it comes to the things of God, heavenly things, and what can we know about that higher realm? Just about as much as that insect crawling along in the dust can know about human things. Human activity is on another plane altogether, and that insect cannot know the things of man. Such are known only by man. But "the things of God knoweth no man but the Spirit of God," and "God hath revealed them unto us by his Spirit." So if we are going to learn anything in reality about that higher realm, it must come through spiritual processes alone. Therefore we need a new emphasis on the life of the spirit. God help us. I say again—If we are going to communicate with heaven, we need something better than English.

"Well," says one, "if we are such foreigners as that, how are we to have any line of communication?" God has provided for us. Shall I read it to you in the eighth chapter of Romans, verses 26 and 27: "Likewise the Spirit also helpeth our infirmities: for we know not what

we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

One body of religious people offer prayers to the Virgin Mary and ask her to intercede in their behalf. They pray to the saints, thinking the saints have a chance to intercede for them, perhaps. Now, if I could find in the Bible any place where it tells me to pray to the saints or to the Virgin Mary, I should do so. But the Bible does give us the Holy Spirit, and that Spirit knows "the things of God" just as the spirit of man knoweth the things of a man. The Spirit of God is no stranger in heaven; he knows the things of God, and, bless the Lord, he not only knows divine things, but he understandeth us also. So he can take the very thoughts of our hearts—those things that impress our spirits, those things that we cannot express adequately in human words—the Holy Spirit takes those things, and furnishes a link between us and heaven. He maketh intercession for us "with groanings which cannot be uttered." I thank God today for the Holy Spirit, and we need that Spirit all the way along in life.

Again, the world today needs the *work of the Spirit,* the gifts of the Holy Ghost, miracles, the operations of the Divine among men; for in my opinion it is only by divine working that the world can be won. If it is not by divine working that the world is to be won, then through what will it be won? If we take simply human processes, and work with them, we shall end with human results. If divine processes are in use to convert the world, will that not, my brethren, lead to the divine? If divine results are the things we wish to attain, then we *must have divine processes also to accomplish those things.* If we expect men

to be genuinely converted, baptized with the Holy Ghost, there must be an inner work of the Spirit to accomplish those things—a divine inworking is absolutely necessary.

I do not depreciate any other thing that is being used. I appreciate the fact of good health; that is well. We must have health. I appreciate mental development and intellectual processes, and I think that we should encourage education and mental attainments. I wish to cast no reflection upon such, but, O brethren, when we come face to face with divine things, we must have the Spirit of God or fail. We must give God a chance to work in our midst.

When England was under the curse of Deism, it seemed as if evangelical Christianity would perish from that country. Then appeared Butler's work, *The Analogy of Revealed Religion,* which did much to satisfy the demands of men's minds as an intellectual answer to Deism. But the real answer and the great and final answer came in the Wesleyan revival. Today we are in a materialistic age; people are glorying in physical things, in material things, and in mere intellectuality—losing sight of the Divine, and seeking to chase the Divine out of the world. We need to be awakened. We need all the physical health obtainable, all the intellectual development we can get, but we need more than all these—*the spiritual things of God.*

We should never lose proper emphasis on divine things. May this ever be present with us. Materialism may be answered by mind, by reason. We may pit the intellectual giant of Orthodoxy against the intellectual giant of modern religious Liberalism; we may have all the debate we wish to, but I tell you, brethren, the real answer to this and other disturbing modern problems is going to be found in a tremendous revival of spiritual truth in the world. That is the final answer. Let us give way to the Spirit of God. Let us yield our hearts so that the Spirit of God can oper-

ate freely in our midst, so that divine works may be wrought, so that people may realize that we are in close touch with heaven and that God is working with us and through us. That will be the best answer, I think, to the materialistic tendencies of this age.

One time while searching in history I found some examples of miracles occurring several centuries after the time of the apostles. I was so pleased about this I went to one of the brethren and said, "I have some good evidence here that miracles did not cease with the apostles. Here is a good answer to the argument that the days of signs and miracles are past." The brother just smiled and said, "Why, Brother Smith, the best answer today is that *God is working right now.*" I saw that the historical argument was not the best argument after all. "God is working right now" is the best answer. Men may tell us that there is no such thing as divine reality, but if we have been close enough to God to be transformed by his sovereign grace, we know it is true. They may say, "The day of miracles is past," but when blind eyes are opened and the lame man leaps and shouts for joy, we know that God lives, and that "Jesus Christ is the same yesterday, and today, and forever."

We know God is here, brethren. Let us pray him to work among us more and more. Let us put a new emphasis upon the life of the Spirit and the gifts of the Spirit; so that the gifts of God may be manifest more fully. We need to go forth with a more spiritual message, a more vital message, a message that lifts men's souls until they get above mere human things and are in touch and in tune with the Infinite. And when we get there, brethren, we shall be less conscious of earth's troubles coming in on us from time to time.

I once heard the late Bro. A. B. Palmer preach from

the text, "Arise and shake yourself from the dust." He said, "You have been along the road in the country and have seen the grass and weeds bent down by the dust of the earth that had settled upon them. Did you ever climb to the top of a lofty tree? Did you ever find any dust up there?" If we remain close to the earth and the world, there will be dust upon us, but if we will "shake ourselves from the dust" and arise to those higher things, the "things of the Spirit," by and by we shall get to the place where the dust of the earth cannot come, and where it will be sunshine, blessed sunshine. There will be shining upon us the truth of divine revelation.

My prayer is that we may all get the vision of God's will concerning "spiritual things," for when we do, we will place the emphasis where it should be placed; where it will lead men to God, until men will be conscious of God's working in their lives.

This divine inworking is going to solve many of our personal problems. When I know that God is working in my life, you cannot turn me. I know that God has spoken. You may confuse me about some other things; you may tangle me up on other subjects, but when it comes to divine revelation in my own life, I feel like saying, as did the blind man, "One thing I know, that, whereas I was blind, now I see."

WHY SOME PREACHERS FAIL

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(Ministerial Convention Address)

I was never more conscious of my need of the inspiration of the Holy Ghost than I feel it this morning. While that is true, I was never more conscious of the power of God in my soul and the inspiration that God has given me to preach this message. I shall read one text that we find in Joshua, first chapter, eighth verse:

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."

I believe that all of us, all of God's ministers, want to be successful. That is nothing but a legitimate desire for every minister to have. I believe that every minister must have that desire before it is possible that he can ever strive to attain and reach this place of success, the best place I know.

One of the first things I know of that we should speak of in the starting out in the ministry is a Christian experience. There is the starting place in the Christian life; there is the starting point in the Christian ministry. No man has ever made a start in the Christian life and has really and truly entered the race from a Biblical standpoint until he has been "born again." No man has ever really entered the ministry without divine sanction. So I say that one of the first things that we should speak of

in the starting out in the ministry is a Christian experience, and the sense of a divine call.

The Lord Jesus Christ when he came to this world called some preachers and sent them out to preach. If he has ever changed his way of getting ministers from that inaugurated when he was first here, we have no account of it. I want to go on record as I stand before you this morning as being one that believes firmly that we must have a divine call from God. It is a fact that we must have a divine inspiration. We must have the laying on of the hands as a symbol of something that we can only receive from the Divine, a divine sanction. We must have divine authority. We must be called by the divine Lord.

I believe that many preachers fail because they fail to go to "the upper room" before they go to the field to preach. We find that the disciples, even tho they were personally acquainted with the Lord Jesus Christ for more than three years, were not fully qualified for the preaching of this glorious message, for "the work of the ministry," until they tarried in "the upper room" at Jerusalem, "until they were endued with power from on high." If there is anything in the world that makes me feel bad and makes me feel like going down on my knees before God and staying there until I can hear from heaven, it is when I hear of some ministers' being confused on sanctification and being confused in their experience on the baptism of the Holy Ghost. It is just as real when we receive the baptism of the Holy Ghost as it was when we were converted. Almost eighteen years ago I went to "the upper room" and I stayed there, and thank God for it, until I heard from heaven. I did not come out of "the upper room" with God until I had my crown eternal. And not one time in all these years—and I am putting that on record when I am telling you—not one time in all

these eighteen years, have I found anything better than being filled with the Holy Ghost.

No man is fit to preach this glorious message until he is full of the Holy Ghost. We want to get the church full of the Holy Ghost. We want to get every believer full of the Holy Ghost, and the best thing in the world we can do to set them an example among the preachers. Preachers always fail who are not filled with the Holy Ghost. And if there is a preacher here this morning who is not filled with the Holy Ghost, it will be good to have an altar service.

My topic is, "Why Some Preachers Fail." Some don't pray enough, and none pray too much. I wonder this morning just how much we ministers pray, how much time we spend in prayer. We want to keep in a condition where we can pray better prayers than we do. A preacher going around with an old grudge in his heart and with a hard feeling against somebody is just mocking God when you pray. I learned this about seven or eight years ago. I felt that I had moved about ten thousand miles closer to heaven, and I am going to tell you why I felt that way. I learned this one thing—that if anybody mistreats me or misunderstands me, or if he says anything about me, the first thing I do is to write him out a pardon. There is no trouble to get it, for I am carrying that pardon around with me every day. If you have anything against me, I have a pardon for you.

We don't pray enough, brethren. I believe we ministers ought to get so close to God that if folks come to us in the dead of night and say, "I want you to come out and pray for somebody; get up!" we get up, rub our eyes and get our clothes on, and be ready by the time we get there to "pray through." This thing of God's people saying words that do not amount to anything is not

prayer. Our success as ministers depends on getting our prayers through. I tell you how you can get them to ascend a great deal better—take all the weights off them. Do you know it is in "the secret place of the Most High" that we get our eyes anointed with eyesalve. And just as sure as we get the sweet anointing we shall be able to see something besides what we have seen.

If there is anybody in the world that ought to know better than to "kick" it is a preacher, and if he does not know better he ought not to preach until he learns some more. If you cannot adjust yourself and work with the other fellow, go and get a job in the mines.

Some preachers fail because they get "puffed up." He that gets heavy in the head is always light in the heart. You never saw that fail in your life. Just as soon as a person gets top-heavy you can just say that fellow is light in the heart. God will not have anything but humble ministers. I say, "*God* will not have," and the congregation, the sons of God, if they are where they ought to be, won't have any other kind either. As we get more spiritual we shall become more humble. I believe Brother Riggle, it was, who told me one time about a preacher who strayed out of the pulpit down to the altar. God wants humble men and he must have them.

Before God can give a minister to the world or a minister to the church, we must give God a man to give. One of the first qualifications for a minister is to be a man. Unless you and I can be men we can never hope to be ministers. God help us to be trustworthy men, help us to be dependable men, help us to be clean men, help us to be pure men, help us to be holy men. We have got to be good examples of what we preach. Then if anybody comes around and says, "I tell you you preached straight," we can say, "Well, I have never preached a sermon since I

have been preaching that is any straighter than I am." I want to tell you that we can live what we preach and that we must live what we preach if we want to keep in the ministry and if we want to keep our place. I am not losing any time as to whether I am to have a place or not. I am not working for a place: I am working for God.

If we want to keep right, and if we want to keep where we can be worth something to the church and to the world at large, we must be clean. I will not work with a minister who is questionable. If he has question marks all over him he has got to get them worked out before I will work with him. I tell you I always watch who I "hook up" with. God help us to be clean. It doesn't matter where we go, keep clean. God wants our thoughts to be clean, our actions to be clean. He does not want us to get where we would a little bit rather talk with the sisters than with the brethren. God's message will never run through an unclean channel.

Some preachers are too harsh and rigid. They have not enough flexibility and less "kissability." There are some that are too loose. They have no standard. They have no strong convictions, just almost anything will do. I would not want a backbone that cannot be stiffened up or one that won't bend. If we want to know when our backbone should bend, just keep in touch with the head of the church, Jesus Christ, and we shall know whether our backbone should bend and when it should stiffen up.

Some preachers get cold and formal. If there is anything in the world in the eyes of God or spiritual people that is an offense, it is a cold preacher. The Lord said, "I will make my ministers a flame of fire." Now, you just think about how much difference there is between "a flame of fire" and a cake of ice. We want to keep burning. Don't get close to somebody else's fire. Let God build a fire in

your own soul. Don't bless your own feeble spark as you say to the other fellow, "The Lord will use your torch and set things on fire." I pray that God Almighty will set us on fire so it will run all over the church. That is just what he will do when we preach right. It will just run out all over the church and it will never run over the church till we do preach right. We are not going to get the church to go into "the upper room" while we are in the basement. If they see a group up there, they will want to go there.

Some preachers fail because they are not able to keep secrets. Every preacher ought to have a safety deposit lock box to lock secrets up in. I wonder how many preachers have a safety deposit box to lock these things up in, and you never let anybody get in to them. Brothers and sisters, the saints of God put their lives in our hands. They tell secrets to the Lord that they would not give to their own bosom companions. If they confide in us for advice, and we are not men enough to have a safety deposit lock box to lock them up in, so they never will get out to the public, shame on us! When we betray the confidence of the people we are not worthy of the trust. We need not be surprized then if they do lose confidence in us. And if we are not able to live where they can confide in us, God pity us. The Lord help us to be just the right kind of men along this line.

Some are not able to "endure hardness." They just want everything to be rosy and nice. I have never had any trouble in walking over the thorns since I have had a pair of shoes on. The Lord says that he wants "our feet shod with the preparation of the gospel of peace." I have never been crippled by people trampling on my toes since I have had my shoes on. And the Lord did not give me a pair of shoes just to kick with, either.

Some preachers cannot adapt themselves to circumstances. They spend all their time wherever they go trying to change their circumstances. And just about the time their feelings are hurt they are approached officially to close the meeting, as the church wants to "send this fellow away." But where can they send him? Well, if they can send him home, it will be better for the cause of God.

Some sow the wrong kind of seed and the reaping comes; when the reaping day comes, down they go. Oh, brother ministers, we ought to be careful what kind of seed we sow. What kind of seed have you been sowing in this ministry, in this ministerial assembly, in this camp-meeting? God help us to be careful with what we sow, how we act, and how we hear, everywhere we go.

Some preachers are not sociable and will not mix with the people. Unless the people can get to us, how can we hope to get to them? We can cross on the same bridge that they cross on. God help us to live close to our people, but not to be too busy to preach to them.

Some preachers are not careful and get under bad influence. Do you know, friends, today there are preachers who are capable from an intellectual standpoint, from an educational standpoint, and from different standpoints, but they are just simply paralyzed because of this one thing. They have got no influence. Their influence is destroyed, and with all their gifts and all their talents, and all their abilities, they are just simply "out of business."

Some preachers are not able to enter into the troubles of others. Brother ministers, we must be able to enter into the troubles of others. I do not mean we have to go around to disgruntled folks, but there are people who have trouble—there are broken hearts. If I were not able to

suffer with them, and if I could not weep once in a while with them, I would have a ten days' prayer-meeting until I could, for the Lord says through his Apostle, "Weep with them that weep." I ought to do that. They will say to me, "Oh, Brother Monday, I sympathize with you." Just one tear can tell more than I can tell in half an hour. You must be able to enter into the troubles of others.

Some preachers do not live right at home. Shame on that fellow! I said some do not live right at home, and I said the truth, too. God help us to live right in the circle of our home, to live pure and good out of the pulpit. God help us to live in our homes, as we preach. I believe the greatest liberty I have ever had has been in my home, in the family.

Some preachers do not keep their dates and engagements. Brethren, this will injure. If we keep it up it will ruin us.

Some preachers are too lazy; they do not work hard enough. Friends, every successful minister is a hard worker. Do you know the ministers here at this Camp-meeting that are successful? You have a hard time getting to talk to them. Why? They are busy; they have something to do. They work. God's ministry is not a playground. It takes work in the ministry. I want to tell you it is not a lazy man's job. It is work, hard work, and more work.

Some preachers do not put on a new record often enough. Consequently it repeats, and gets cracked, and does not make very good music, and I don't wonder at it. Many say, "What must I do with that old record?" Scrap it! The best thing in the world that could ever happen to some preachers would be to have a bonfire and burn up the old sermon outlines. I don't mean you should burn up everything, but there are a lot of things to preach

about. I wish I had burned up some sermons before I preached them. I guess all of us preachers have that experience.

Some preachers have not the material in them to make a success. Well, I shall tell you that you cannot make a preacher today. Paul could not make a preacher out of some folks. You have got to have the material, and it does not matter what a man may be surrounded with—it will only bring out what is in him.

Some people are waiting for a good time. Well, get to work where you are. There are a lot of folks who have not got anything to do. If you do as some of us preachers have done in past years, you will go out to that country schoolhouse and get that filled and first thing you know you will be in demand. I have been in the country schoolhouse where we were all smothered up with kerosene, and we had a meeting, and some folks got happy, and some of them are saved today. And I have walked around in some of those places with my bare feet on the naked ground, because I had not any good shoes, and one day a brother happened to see my naked foot coming through the shoe and he invited me to go down town the next morning and I got the best shoes I ever had in my life. Glory to God, I have had a rich experience. Brethren, I am full of this truth. This truth just suits me.

Some preachers are not congenial. They are not able to work with the other person. He has to work with them. "We are workers together with God." God help us to be able to work together and so really get together, and get melted together and not frozen together. If we are melted together we shall be able to work together. I remember that Brother Warren one time when he was preaching gave an illustration I have used many times, and I shall never forget it. When all of us get down to the right

place, do you know what happens? We learn that we are nothing, and we have to be humble enough to live there. God insures that the day of trouble is over when we do. Some preachers are forever fault-finding and bickering and pulling scabs off each other. You can put a thousand "nothings" together and they will never hurt each other, but when they get to be "something" they go to work kicking, picking, and finding fault with each other.

Some preachers do not feel the responsibility of what it means to be a minister. Friends, it is the most responsible position in all the world.

Some preachers get tangled up in business, and the first thing you know they are "out of business."

Some preachers get jealous of others who are in demand.

Some preachers are dried out. They do not live where it rains often enough. The dew of heaven does not fall upon them often enough.

Some preachers get to be "hobby riders." Others get to be "joy riders." If there are any people in the world who ought to be level-headed they are preachers. God save us from "hobby-riding," because just as surely as we get to riding a "hobby," when we get to the end of our journey we shall be at the dump-house.

Some preachers are too sour. They look sour. In fact, they are sour because every message that they deliver is sour. Yes, and they carry a grouch. If there are any ministers here this morning who are sour, undoubtedly your food is sour, you have had it too long, and it has been warmed up too often. I pray God Almighty that if you are sour, you will send up an order for sugar. Send for sugar.

Some preachers lose their burden for souls.

Some preachers do not travel fast enough and they

never get what they go after. Some travel too fast and they get some of the things they go after and leave the rest.

Some preachers fail because of a lack of good judgment. Some fail because they have fits. They pitch some and flail the others.

Some preachers fail because they are second-hand preachers. They have nothing to preach except what they got out of a sermon-book.

Some preachers have no message. They just simply have a sermon outline, and that is all they have. This is my sermon outline [Brother Monday showed a scrap of paper to the audience], but my message is in here [indicating his head], and I am trying, and the Holy Spirit is helping me, to get it out.

Some preachers want to get something without giving something.

Some preachers have no terminal facilities. They do not know when to start and when to stop. They are long in getting started and they are long in getting stopped.

Some preachers fail because they are drivers instead of leaders.

Some preach by "knocking" others. Some are paralyzed with public sentiment. Some fail because they are too indifferent and indefinite.

Some fail because they fail to keep a forgiving spirit.

Some preachers fail because they are not "filled with the Holy Ghost." All preachers will fail who are not "filled with the Holy Ghost." God bless you, brethren!

DOCTRINES VITAL TO THE WELFARE OF THE CHURCH

J. T. Wilson, President of Warner Memorial University, Eastland, Tex.

(Sermon of General Afternoon Service)

I wish to turn first to the fourth chapter of the Gospel of Matthew and to begin to read from the first verse of the chapter.

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.

"And when he had fasted forty days and forty nights, he was afterward an hungred.

"And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

"And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

"Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

"Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

"And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

"Then the devil leaveth him, and, behold, angels came and ministered unto him."

Now, the subject as already announced for this afternoon is that of "Doctrines Vital to the Church," but I

want you to notice in this portion of Scripture which I just read the things with which Jesus Christ was tempted. It may be just a few minutes before I get to the thought expressed in the subject, but it is found right here—the very thing I wish to reach is found in this portion of Scripture which I have read. I preached from this chapter of Scripture not very long ago, using the subject, "The Triangle of Temptation." I wish you might notice that here is the only record of the temptations of our Lord of any length that is given to us, but, mark you, these temptations are characteristic of every temptation that comes in men's way. There are three of them. Therefore I call it "The Triangle of Temptation."

There are first, his individual temptation; second, the temptation in the church; third, the temptation in the world.

Notice first that Jesus' temptation was out in the wilderness where there was no eye to see except the eye of God Almighty. There was no one present to see the thing that was being enacted right there with the exception of Satan and our Lord. I want to say to you that the battles that one fights alone are the fiercest battles that are ever known in the history of mankind. If a man can win victory over self he has conquered the world, and, mark you, every time you see a man or woman out in public life manifesting a victorious Christian life, you will find a man or woman who has fought the battle away by himself in private.

Jesus Christ was out alone in the wilderness. He was an hungered. He needed bread. There was no eye to see. He could have commanded the stones to be made bread if he had wanted to do so, and have satisfied his hunger, but he didn't. He could have had all his heart's desire if he had wanted. Very many people get out of

sight of those at home and they often yield to the voice of the tempter and do those things that are contrary to the will of God. And one sometimes wonders why he doesn't have more victory in public life, in the actual battles of life, out in public work. My friends, I wish to say to you that Jesus Christ was fighting the battle for you and for me here. He was fighting the battle for us all. He must win. He could not lose, for if he did, all hope for us was lost; therefore he must succeed in this battle.

God knows today, my brother, who is depending upon the battle you are fighting in private. Very much depends on the kind of life you live and the victory you gain in this world. Too many people are of the opinion that nobody sees, nobody cares, nobody can know anything about this anyhow, and "I, therefore, can yield to this thing." But, beloved, I want to say to you, every Christian man and woman must sooner or later get to the place where he recognizes that he stands before God, and his account is read before God; therefore, he must be true to God in public as well as in private life. Jesus took the test, and by and by replied to Satan, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, it is written again, Thou shalt not tempt the Lord thy God."

Now, here is what I call the temptation of the church. Here was Jesus now brought into public life, and the

devil "setteth him on a pinnacle of the temple," and says to him, "cast thyself down." Satan is always beckoning us to come down from the perch and saying to us, "What is the use of sticking up there so tight? What is the use of sticking by things fundamental in these modern days of enlarged knowledge and progress, etc.?" Jesus said, "Thou shalt not tempt the Lord thy God." You must not tempt him. Him only shalt thou serve.

After a while Satan took him up around those mountains about Jerusalem and showed him "All the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord, thy God, and him only shalt thou serve." Christ refused to listen to the tempter; he refused to hear him.

Now, you will find Jesus Christ battled with the tempter in those three temptations and won in every one of them, thank God. And the best part of it all is that he makes it possible for you and for me to win through the fact that he himself won.

I know folks who say that Jesus Christ was not very much tempted. I want to say to you that he was every inch a man as well as God. "He was tempted in all points like as we are, yet without sin."

Now, I will leave this point and take up the next. Follow Jewish history now if you will. The Jewish people were called out of Egypt into the wilderness country, and you will find that it was not very long till the question of the flesh arose and they complained because of the fact that they had not anything to eat. They remembered back there "the leeks and the onions and the garlic" in Egypt. They failed by and by on that point. By and

by God sent them manna, and they finally got tired of that. And mark you, when God gave them a temple through the instrumentality of Solomon, and gave them religion, they compromised the truth and married the people around them and failed to keep the truth which God had given them.

What was the matter with the Jews? They landed over there in Babylon, and failed again at this point. Then by and by the time came when they were "on beds of ivory" in places of ease, and the devil got control and they let go, and as far as that is concerned, the Jewish people are scattered up and down the world today. They are still noted for their business acumen today, but what about their spirituality and their real, characteristic religion?

This man, Jesus, my friends, was promised by the tempter, bread if he would fall down to the temptation that was offered to him, to use his divine power to "command that these stones be made bread." And the Jewish people were promised what? They were promised bread if they would fall down and worship Satan. They were promised angels' bread if they would fall down and worship earthly glory. They were promised the world if they would fall down and worship it, and they are today a class of people dispersed and wandering over the face of the earth. They got what they wanted in the way of possessions, but they left God behind.

Follow that just a little farther here today, in regard to the church. You will find as you study the history of the church that there was a time when the church was pure and clean and nothing seemed to bother it or tempt it. Then came the time when Christians began to think more of property and things of that kind and were more concerned about fleshly welfare than about spiritual things.

Then by and by in the church itself they began to think of liberty, and they lost their religion and they too went into Babylon like the Jews; they too lost out and went down in the history of the world. Then by and by God brought out another class of people and they landed very near to where the other people landed.

The time came later on, away back there in about 1880, when God Almighty began to reveal his true church and to call out a clean people filled with grace and filled gloriously with the Holy Spirit of God, filled with the very doctrines and statutes upon which the true church was first founded; and it ran pure and clean for a while and still is. As far as I am concerned I have not lost my confidence in it; it is still the people of God.

I want you to know something here. You need not think that this body of people will not be subject to criticism and temptation. One of the things you will have to know is that the devil never lets up. I would to God that the children of God might have the same persistence that Satan has. That is one thing we must give him credit for. He is a very persistent enemy of souls. I think Brother Riggle said a good many years ago—I cannot tell you how old he is—he told how many years ago he was saved, how many years he was in the ministry, and how many years he was in the ministry of the devil before he was saved. The devil had quit bothering him; but when he made up his mind to go through with this reformation work Satan never left him from the day he was saved, but kept right after him till it just looked as tho he had full hopes of getting him.

That is the way he gets after everybody. He is right after every human being. He makes your soul a port against which he throws all his battleships and battering-rams and would destroy you if he possibly could and

destroy your spiritual fiber, and he will never quit if he can tempt you; as long as you are in the world he will be after you. Jesus Christ came off conqueror and more than conqueror, and he has made it more than possible to stand out against "all the fiery darts of the wicked one" and be successful in the kingdom of God.

The church up to the present has occupied a pretty high place in the world. I want you to think of that a little. We have held a pretty high standard, haven't we? When a man sets up his life and his profession and says, "I am a man living without sin; I am living in harmony with the Bible; I am saved—justified and sanctified and in the true way of God," he is making a pretty high statement, isn't he? He is holding up a high standard of righteousness and of Christianity. That is such a standard as we have held up, such a standard as we have claimed to live by. I am glad that it is possible for us to live to that standard. But it is a pretty high standard. The higher the standard you raise up the farther you have to fall when you go down, but the best thing of it all is you never need to fall. God will watch for the danger signals.

Preach a high standard, the highest of any class of people in the history of the world. Higher standards we claim even than the early church claimed, and I believe that in most cases the church has been cleaner even now in this evening of time than it was in the morning of time. There were things mentioned back there in the writings of the apostles that you and I would not tolerate as ministers of the gospel today at all; we would not consider them for a moment, such as a man living among us and claiming to be a child of God who did such things as were done back there. Why, he would not stand among us for a minute, but our position, the position of the church is being assailed.

The world is saying, "Come down off your perch. Now, here you have taught about the purity of the church; you have advocated a holy life; you have advocated the baptism of the Holy Spirit and sanctification; you have advocated divine healing of body as well as the salvation of the soul; you have advocated the unity of God's people through the Holy Spirit; you have advocated one church and all that—now that is a high standard."

So we are put up yonder on a pinnacle, so to speak, and the world, seeing us from that point of view, is saying, "Come down off your pinnacle! What is the use of being so careful about these things?" Friends, they want us to come down from our high standard, to be "broad-minded," and they say, "What is the use to be so narrow, anyhow? Why don't you become broad-minded?" Why, a man said to me not long ago, "I am striving for the same thing you are striving for. I am anxious to see the union of God's people, to see the time when God's people shall be one, to see the time when there shall be one great church in the world, but you see I am more broad-minded than you. I am willing that we should take the church as it is, and you are not. I am willing to take the church as it is."

I said, "You are mistaken about that, I am willing to take the church as it is, but I am not willing to take in anything and everything that professes to be Christian and calls itself that, and you are not either."

He said, "Oh, that is dreadful. You set up such a high standard that only a few can come."

I said, "It is the standard of the Lord Jesus Christ. He himself said, 'Straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it," and I said further, "There have always been comparatively few that have found their real place in the kingdom of God."

So they will constantly say to you, "What you need is more broad-mindedness; don't be so narrow as you folks have been." Now, I think that is common all over the country. There are other things you know that go along with it. People will say, "See how many more you can reach if you are more broad-minded. Now, you cannot expect folks to come so readily to the standard, or to be so careful. See how far-reaching your work might be."

And I say, "Yes, that is fine, isn't it? It sounds fine, doesn't it? But how does it work? It is possible that we might gather in more people."

I made a statement not very long ago in connection with church-extension work where I have been laboring, that if I were willing to accept everybody who makes a profession of Christianity, regardless of what he believes or practises, or how he lives, why, of course, I can fill, I would be able to fill, a large auditorium and to build a great congregation. Any man with a personality about him, any man of personality and power, can build up a big constituency. He can do so out of that kind of material. I want to say to you God is looking for *quality,* not mere *quantity.* Jesus had a multitude about him one time. Multitudes of the folks thronged him. When he told his followers some things about the kingdom of God many turned to the multitude and left him. As everybody was leaving him he turned to the twelve disciples and said, "Will ye also go away?" I am so thankful for the words of Peter on that occasion, "Lord, to whom shall we go? Thou hast the words of eternal life." We believe that Jesus has the words of eternal life.

I remember that someone told of a dream not very long ago. It was a dream that illustrates the point. When Jesus went to heaven some angel said to him, "You are back in heaven again. What did you leave down there?"

Jesus answered, "I left twelve men, I left twelve men down there." That is what Jesus said according to this dream-story.

Then the angel said, "But suppose these twelve men fail?"

And Jesus said, "But they won't. I left twelve men down there. They won't fail. I left them to carry on my work, and they won't fail."

He didn't leave many, did he? The quality of those men is what weeded them out. If he had just taken everything that came along he would have had chaff and wheat and briars and thorns and everything. He could have had a big crowd, but Jesus required something of men, and only a few were willing to follow him. Yet I am glad for the words that he said, "I, if I be lifted up, will draw all men unto me." There is something about every man that lives the way the Lord Jesus Christ taught that draws men to him, and I would not want you to get to believe that only 150 or some small number are going to believe in Christ, but as the apostle John says in the Apocalypse, there will be "a multitude which no man can number." Comparatively speaking, however, in any period of the world's history there have been only a few. So whether we are broad-minded or not, we cannot be any more broad-minded than Jesus Christ was broad-minded.

They say to us: "Now, see how many more then you can win. Don't be so positive in your preaching! Don't be so positive when you preach!"

You know, friends, that is one of our danger points today. I would to God that everyone of you would hear that. There is one of our danger points. There are folks who would just like to stop your mouth and say to you, "Be careful what you say! Don't hurt somebody's feelings! Don't say something that will make people realize

that they must do certain things for God to save them." They don't want real preaching. They want you to talk like this, "We may suppose," or, "We may be led to believe so and so." That is the way they want you to talk. The Bible says about the early preachers, "But they took knowledge of them that they had been with Jesus." And they said at one time that, "He spoke as one having authority and not as the scribes." He spoke some things that will always live—his divine words and teachings.

You know John's life, that loving Apostle. You know he spoke of himself is such gentle terms, "that disciple whom Jesus loved." But mark the positiveness of that man: "We know" what? "We know." Yes, sir, he said, "We know." There was no guess about it or "We may be led to suppose," or "We may have reason to hope." No. John says, "We know." What did he know? "We are of God and the whole world lieth in wickedness."

"Oh," somebody said, "That is strong stuff, and how are we to swallow a doctrine like that? 'We are of God.'"

If you don't know that today as positively as did John, I pray God to help you.

"What," somebody said, "is the world lost?"

"Yes, sir."

"Oh, now, be careful; the world has got lots of agents, and I heard of a man who said not so long ago, 'None of us are so cocksure as we used to be.' And it may prove after a while that the religion of the Hindu has something for us instead of our having something for them." It was supposed to be a Christian minister who said that. God help such a fellow. I want to tell you that is as far from the preaching of the Christian religion as the east is from the west, and will never get us anywhere.

I want to say to you today that I believe in this gospel; I believe in our Bible which contains the gospel of Jesus

Christ, and I am pinning my faith on it. It is the thing that has saved me from sin and has cleansed me in "the blood of the Lamb," and I want to say to you nothing but the preaching of the clean gospel of Jesus Christ will ever get out a clean people.

Then people say, "Don't be so doctrinal! Don't use so much doctrine in your preaching! Be careful now, we do not want doctrine but light."

How folks hate doctrine these days. I want to tell you that this is all doctrine in this old "Book." You can't preach the Bible, the Word of God, without preaching doctrine. Everything in the gospel is doctrine. How did you know how to get saved? Somebody preached the doctrine of salvation. How did you ever get to be fully healed? Somebody preached the doctrine of divine healing to you. And it is by the preaching of doctrine that we can see our privileges in the Lord, and in no other way. "It pleased God by the foolishness of preaching to save them that believe," to save them that are lost. "How shall they hear without a preacher? And how shall he preach except he be sent?" "Faith cometh by hearing, and hearing by the Word of God." Praise God! We expect to go on preaching the doctrine of the Lord Jesus Christ.

"But," somebody says, "you must be careful about preaching doctrine. You can't do that. You may hurt somebody's feelings with your doctrine. And the doctrine you preach might not harmonize with the doctrine of somebody else."

Of course it won't harmonize with everybody else's, but I want to tell you that the only way you will get folks to see alike is to preach the gospel, not the convictions nor the opinions of man, but the teachings of the Word of God. The Word of God, if taught by all ministers of our land

today, would just gradually bring all the people who are Christians today together as naturally as it is that water will run down hill.

Some person says, "Don't be so positive about things! Be careful. You know you must avoid all controversies. Don't you serve controversy! Don't be so positive in preaching, because you are liable to start a controversy!"

A woman said to me not very long ago, "I like your preaching all right. I think the things you say are very fine, but I don't believe in your talking about the doctrine of other folks. I don't believe in you talking about other religions." That was the way she put it.

I said, "All right. Let us see how that will work out now." I gave an illustration like this: Brother Howard, step up here and sit down on this chair. I ask you to represent the Jew, the Pharisee, one of those fellows who gave tithes of all he possessed. He is a good fellow. He belongs to the Jewish religion. Now, listen to him: "Now, I didn't come into the world to make trouble or to start up controversy and strife. I realize that there are good religions as well as my own and I want no trouble with my neighbors, and besides, if you will let my religion alone, I will let yours alone, and we will just get alone in peace."

Would not that be fine? That good old Pharisee, he will get to heaven, he will get there anyhow because he is conscientious, he does not want to have any trouble!!

Then he goes on to say, "Of course, I know of a Savior, but Christ is not the only Savior, and I guess you will get through all right and we will just live as neighbors and have a fine time."

Now, where do you think Jesus Christ would have got with his religion if he had talked that way? And that is what they want you to do. I shall tell you what he said, "No man can sew a piece of new cloth on an old garment."

Don't do that thing! Nobody "puts new wine into old skins, lest the new wine break the skins and all be lost." It is as tho Jesus said, "Why, you can't sew a piece of new cloth on an old garment, lest the rent be made worse." So he means that Christianity and Judaism and heathenism would not mix. Judaism and Christianity or any other "ism" will not mix. No, sir, you can't mix Christianity with the other religions of the world at all. It is Christianity, or it is nothing. Oh, my God, this afternoon, I pray you to stir our hearts to realize the fact that without Jesus Christ every human being in the world is lost. What, do you say Christianity is essential to the salvation of the world? Yes, sir, absolutely. Listen to Christ's voice, "Ye shall die in your sins; whither I go, ye cannot come." And again, "I am the way, the truth, and the life." He said, "I am the bread of life"; "I am the water of life"; "The words that I speak unto you, they are spirit and they are life." Praise God forever! Jesus Christ is the sole and only hope of the world. There is no other hope.

You know compromise is in the air today, that thing which is making us unconcerned and false to the Word of God. It is keeping our mouths shut and keeping us from preaching the positive doctrines of the Word of God and making it so that we are not requiring folks to live in harmony with Jesus Christ. That thing is in the air today, and if you are not careful it will make you unconcerned. You will say, "He is a good, clean fellow." But the question is, "Does he believe in Christ?" If he does not he is lost. That is why I am so unalterably against the teaching of evolution in our schools and colleges. I want to say to you that that thing is damning more souls than anything else in the world. Whenever you can get a man to feel he is leading a good moral life and can get along all right, and that he does not have to

believe in Jesus Christ as the Son of God, and that he does not have to have a change of heart, he is just animal anyhow, I want to tell you that what our Brother Smith said in his keynote address this morning is true: "Regardless of the physical and the mental characteristics and attainments of man, if we forget the spiritual, we have left out everything. We have left it all out."

What are some of the fundamental doctrines? Here is one—There is but one Bible religion! There is but one Bible religion, and Jesus Christ is the hub and center of it all.

I remember a few years ago of hearing something in the Seminary chapel. We had a ministers' assembly. The question arose, "What is the fundamental principle of this reformation?" One minister said one thing and one minister another. A little Irishman sitting in the back beside me, was just fidgeting around. He could not sit still. I said to him, "Why don't you get up and say something?" He finally got up and said, "Brethren, you are all wrong; Jesus Christ is the center of the church."

I said, "Amen; that is true." He is the hub and center of it. Take Christ out and you have nothing. There is one Bible religion based upon the teachings of Christ. Christ said, "I am the way, the life, the water, the door, and the light, etc." He said, "Without me ye can do nothing." And again, "If ye believe not that I am he, ye shall die in your sins, and whither I go ye cannot come."

We must adhere to the doctrines of Christ, the doctrines of the new birth, the divine Word, the virgin birth of Jesus Christ. Yes, we must believe in the new birth that makes us "a new creature in Christ Jesus." We must teach and practise holiness of life, because Jesus

made it very plain that without holiness we cannot see God. We must seek the baptism of the Holy Spirit. We must stick to the idea and the teaching of the baptism of the Holy Ghost and sanctification for God's service, and divine healing, and the unity of God's people in the one true church. And there are many other things that go with all this.

A few years ago for a man to stand out here on a platform such as I am standing on today and gather an audience of five thousand or six thousand people as are here this afternoon, and for that man to start talking holiness to them, he must look out for eggs, because they were almost sure to be coming. It is pretty hard to remember that that doctrine once was unpopular. It is not very far back, not very many years ago, when if a fellow stood up here and declared himself in favor of divine healing and was in favor of practising it, you would see, the chances are, men hunting for a rope and ready to "string him up." I know of a Kansas town where a man said, "I will pull the rope if you will get it and string him up," referring to a certain preacher who believed in divine healing.

Not very many years ago a man would have been hooted out of a place if he talked about the union of God's people, and "the baptism of the Holy Spirit" was a thing unknown a few years ago.

What has taken place in this evening of time? Things have changed around some. In what way? Why, almost any preacher can talk holiness today, any minister can preach the doctrine of holiness of life, and nobody is going to get mad about it. Almost anywhere today we can preach divine healing and in fact, besides all this, almost anywhere you go people are talking about the unity of the church.

Why, I heard Bishop Harry T. Moore, of the Episcopal Church, who said, "There is coming the church of reconciliation," and I thought in my own heart of what Paul said; I thought of that verse in II Cor. 5:19, God "hath committed unto us the word of reconciliation," or in the eighteenth verse, the verse preceding—"Hath given to us the ministry of reconciliation." I did not say it out loud, however. But the Bishop said, "There is coming a church of reconciliation: it is not my church or your church." He was speaking to a body of ministers, and to them he said, as I have told you, "But there is now coming a church of reconciliation."

What is he talking about? Does he see it? Yes, he does. He sees that one church of God's people bound together in heart and soul. And many a man not connected with this movement in any sense is preaching and lecturing on the one true church.

I heard a Baptist evangelist, a popular man who preaches to thousands everywhere he goes, say recently, "The need of the church today is the baptism of the Holy Spirit." Yes, brethren, let me say something right here. If ever there was a time in the history of our work or in the history of the world when we need to stay on yonder pinnacle, it is now. I repeat that if ever we needed to stay on yonder pinnacle it is now. If ever there was a time, and if you want to hear that just listen, if ever there was a time when we needed to be true to principle and to the things which God has revealed to us, it is now. The world, I mean, the religious world, is coming to our position just as fast as it can, and if we give down in the face of the fact that the rest of the Christian world are coming to the very principles for which we have stood all these years, then we shall have been faithless to our trust. That is the truth. We shall have been faithless. But I pray

God to strengthen the spine of some poor weakling of a jellyfish who has not strength enough to stand up for the truth of God Almighty.

Christianity never has prospered in the world only when it has had men as leaders of it who had strength and purpose of heart to stand for the things they believed. Philip Melancthon in his day was a great scholar and a great writer. He, perhaps, more than Luther, was able to discern more clearly the things that Luther discerned. He believed in justification by faith, and was a far better scholar than Luther. But he was one of those fellows who was always full of caution, and he said to Luther, "I would not go up to the city of Worms, because you are likely to be killed up there." "Oh," says Luther, "I will go up to the city of Worms if the devils are as thick in that city as the tiles on the housetops." And he went, and if he had not the Reformation would not have been born. Yes, it takes men with the courage of their convictions and men who are fearless in their position to declare the counsel of God. I tell you that at this time we need not be careful but to be fearless in the sight of God.

"It is written, thou shalt not tempt the Lord thy God." I believe in the truths of the church and of the Bible more than I ever did in my life. I never saw them as clearly as I do now. I see more truths of the church and the Bible than I ever did. I see more things, I see great things, for the future of the church, yes, really great things. People are coming to us by the multitudes in places. We are getting recognition as a religious body such as we never did. But there is a danger there. We are coming into contact with the world and religious thinkers everywhere. But we have got to be careful, brethren, as sure as you live, that we do not succumb to the things that are in the world.

We need to be careful in a world where the principle that is at work at the present time is to secure a maximum of unity with a minimum of religious truth. Did you get that now? That is the thing that is in the world today—a maximum of unity with a minimum of religious truth. That is the doctrine being propagated everywhere one works. In other words, do not set out doctrines that are distinctive. I will lay down my distinctive doctrine if you will just lay yours down, and we will unite on that. Well, that is like homeopathic remedies. Doctor Brown told me one time the old homeopathic doctor takes a certain kind of medicine and he divides it and subdivides it, and the strange thing about it is that homeopathic remedies are superior to any other kind. Strange things may happen sometimes about medicine, for I think sometimes the more medicine we take the worse we are, but this will not work with religion. The homeopathic, as I said, will take a certain kind of medicine and not much of anything at that, and will divide it and subdivide it, but it will not work that way with religion.

An encouraging fact is the multitude of young people that are coming to this way, to this reformation movement. Beloved, just as sure as you live, if the ministers and members of the church today will give to these young people the real essence of truth and the doctrines that are set forth in the Word of God, these young people will keep these doctrines and impart them to others and the church will grow more rapidly through this teaching.

THE MEANING OF WATER BAPTISM

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(Sermon in General Morning Service)

I shall read a text that I believe will introduce the subject and which contains practically the entire thought of that which I hope to be able to say to you at this time. That text is in the ninth chapter of the Epistle to the Hebrews, and the first verse.

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary."

This text introduces to us the thought of ordinances. There is one particular word in this verse that I have read which I hope that you will be able to get hold of. It is the little word "also." "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Now that little word "also" is equal to another statement. That other statement could have been this—that the second covenant has ordinances, and the first covenant *also* had ordinances. The author of Hebrews wanted us to understand by inserting that little word "also" as a connecting link that the covenant which followed and should replace the old covenant also had ordinances. The New Testament, the new covenant, also had ordinances.

Now, what was the nature of the Old Testament ordinances? They were "of divine service"—they served a divine place; they served a divine end; they were of divine appointment. The writer has equally said the same thing relative to the promises or the ordinances of the new covenant. They serve a divine purpose; they are divine

in their origin; they emanate from a divine source; and they hold in the very nature of things a divine place.

Now, let us confine ourselves strictly and particularly to the ordinance that has been given to me to speak upon by my good brethren on this committee of arrangements. Someone made the statement some time ago, I am not able to remember when or where or who, that he knew a man who could preach a drier sermon on a wet subject than any other man of which he ever heard. I am not going to try to tell you what the sermon was or who the man was that he had in mind, but we are going to try to speak in a way that will be different from the way that fellow spoke, at least, if we know how to do it.

Then let us consider, first of all, in connection with what we have said already —What constitutes a divine ordinance. What are the marks of a divine ordinance? I am going to tell you as briefly as I know how and as well as I have been informed on the subject, that there seem to be three marks of a divine ordinance or a divine ceremony. One of these marks, at least, is that that ceremony or ordinance is instituted by divine authority. It could not be divine if it were instituted by and came from human authority. Another mark of divine ordinance is that it must be one practised by Jesus (I am speaking now of the New Testament ordinances principally). And a third mark is that it must also bear the marks of being divinely enjoined upon the true children of God perpetually.

Now these are the marks that a divine ordinance must bear, and unless it bears these marks it must bear the marks of humanity, it must be a human arrangement; it must be something that originated among human persons; it must be something that came from man. But bearing

the marks that we have described to you and called to your attention, it is a divine ordinance.

Now then, lest there might be some in this audience who would question the divinity of the ordinances of the New Covenant, particularly the one that we know of as water baptism, let us stop for a brief moment and let us see whether the ordinance of baptism is of divine origin. And let us ask ourselves also—Is it of divine appointment? Why, verily! Let us see!

First of all, John the Baptist in defining his position and authority as the forerunner of the blessed Christ, made this statement, "He that sent me to baptize." Well, that settles it, so far as John's baptism and his position as the Baptizer or the Baptist is concerned. His commission was a divine one. It was by the appointment of heaven. God himself commissioned John the Baptist to be the forerunner of the Son of God and to go before him baptizing those in water who would receive Christ as the coming Messiah. So then I am here to argue relative to the fact that this mark of the divine authority of the ordinance of baptism is here—it was instituted by divine authority, was of divine appointment, and divine sanction.

Jesus himself, when he was about to be baptized as John's forerunner, was questioned by John this way: "I have need to be baptized of thee, and comest thou to me?" You remember the words of the Lord, "Suffer it to be so now, for thus it becometh me to fulfil all righteousness." If you look up that text in a better version than the King James Version you will read, "Suffer it to be so now for thus it becometh us to establish every ordinance." So I say again that baptism in water has the mark of an ordinance from the standpoint of divine appointment and divine sanction.

Now, was it practised by Jesus? Did he connect di-

vinity with the act by going down into the water? The Book says, "As they came up out of the water" the Holy Ghost made his appearance from heaven in the form of a dove and abode upon him, and a voice spoke and said, "This is my beloved Son, in whom I am well pleased."

Beloved, God Almighty spoke, the Holy Spirit spoke, and Jesus Christ spoke his divine sanction upon the humble act of his forerunner when he was down in the water and immersed and came up out of it. So I am here then to argue that the ordinance of baptism bears the marks of divinity; it is of divine authority; it is of divine appointment; it is of divine sanction. Jesus Christ practised it. It ought to be preached in that light and practised with that understanding.

Now, then, the second part of my subject was to be in relation to its place. Where is its place? Where does it belong? Does it belong just inside the church or just outside of the church? Is it just on this side of salvation, or is it the door by which we enter into salvation? Where is it? This is a vital point; it ought to be understood. I was informed, and I think credibly not long ago, that there were perhaps ten million people in the world divided more over the subject of water baptism, its place and meaning, than over any other one thing that the sectarian world has differed upon and thought over during all the period of Protestantism. Now, if that is a fact, and perhaps it is, we ought to understand the place of water baptism, what it is, and what it means, and we ought to practise it with the Scriptural knowledge of what it stands for. Now, where is its place?

I want to separate the thought of its place by predicating what I hope to say afterwards with this statement: Now, water baptism takes its place with other ordinances that are just as divine and that have just as many marks

of divinity as baptism itself. These have the same relation to the Christian as the ordinance under consideration this afternoon, the ordinances of the Lord's Supper and feet-washing. Had I said only the Lord's Supper you would have said "Amen." When I connected feet-washing with it, did you shrink just a little bit? Some folks shrink right there. Let me say to you, if water baptism bears the marks of divinity and is a divine institution because of these marks, blessed be the Lord Christ today, the Lord's Supper and the humble ceremony of feet-washing bears the same marks as the baptism of water. Why, blessed be God, in all the economy of divine grace and in all the blessed privileges contained in the covenant, they have the same divine marks as water baptism. They have their meaning, and while their meaning lies along little different lines from the one we are speaking upon this afternoon, thank God, they have a voice, and they have a living voice, and when men wash the feet of their brethren and exemplify and emulate the example of our blessed Christ, let me say to you that that act has a voice, and it is a voice that is made to live by the acting out of these commandments. These that are engaged in the act of the Lord's Supper as his children gather about the emblem of his broken body and shed blood and partake of those divine elements. I say that every act individually or collectively enters into a living voice that goes to the end of the world, the voice of Christ who died and rose again and shed his blood that we through that blood might be saved. So I say these ordinances share an equal place in the mind of God and with the people of God, and they are here to be observed in the way that God has sworn to vouchsafe the divine blessing and that brings divine approbation upon those who understand and practise them.

Well, then, we shall go from the thought of the place of baptism to that of the meaning. I should say of water baptism—What does it mean? What is its meaning? Separating the water baptism from the act itself, or, I should say, separating the act itself from its meaning, it just simply means one immersion in water. Paul had it right in the fourth chapter of the Ephesians, verses four, five, and six, when he put it this way: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." You want to be just a little bit critical, so you would say that that statement relative to there being one baptism refers directly to one ordinance of baptism. I am ready to agree with you in that, but you take the New Testament in the German or in the Swedish or in the Scandinavian, or in any other language outside of our plain American language, the English language, and here is what you find, you will find that text is translated this way, "One Lord, one faith, one immersion." You can confound the meaning of Paul's thought if you want to do so, but you cannot get away from its fact and meaning, one baptism strictly practised is one immersion in water, and there never has yet been a scholar that was worthy of any mention down through all the ages who ever had any knowledge on this matter who ever dared to translate the word to mean anything else than what it originally was stated to mean—one immersion in water. That is what it originally stood for, and no scholar has ever dared to translate it with any other meaning.

Now, following the thought just a little further as to the meaning of baptism, water baptism, let us take up brief instances that we have on record. Going to the Gospel of St. John, the third chapter, the twenty-third verse,

we have the picture of John baptizing his friends in the River Jordan. The manner of his operation was questioned by certain ones who came out from Jerusalem—scribes and Pharisees they were, the questioning, critical crowd, and they are here yet. They questioned with regard to the subject of purifying. They looked upon John taking his friends down into the water and baptizing them, and they got their heads together and they said, "We don't understand this. This is just a little different arrangement from what we are accustomed to." They thought the priest ought to be in evidence somewhere. They thought there ought to be some kind of a ceremony, and they thought an offering ought to be made, and in the absence of that they could hardly understand the nature of John's performance, and they questioned with regard to its being a purifying.

Now, what was it? John's baptism was a purifying, but it was a ceremonial purifying. It was an immersion in water, but it was a ceremonial purifying. And the reason that it appealed to them as such, and necessarily had need to appeal to them as such, is the reason that I shall read for you just now from this old Book. Now remember, John's friends were Jews as well as was John, and while the principles of the New Covenant perhaps were contained in the Old Covenant, there had to be something to go on with the practise of those principles on a higher and more glorious plane.

So we have the thought, then, of John's baptism being a ceremonial purifying. Listen, I am reading now from the fourteenth chapter of the book of Leviticus, in the opening verses of that chapter. This is Jewish law and they understood it as the Law of the Leper, if he was to be healed from his plague.

"And the Lord spake unto Moses, saying,

"This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest:

"And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper;

"Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop:

"And the priest shall command that one of the birds be killed in an earthen vessel over running water:

"As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water:

"And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

"And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days."

Now, here are two words I want you to get. Here was the afflicted leper. There was no healing for him outside of the divine healing. There was no hope for him only in God, but there were provisions made for his healing and purification. What were they? If he would come and offer sacrifices—certain sacrifices described. The Lord had promised to heal the leper in Israel, and God did it. But the priest had to come and examine the man and if he found that he had been healed, then he prescribed for him according to that which was of ceremonial necessity to make him clean, and the fellow went and cleansed himself by washing himself in the water. But he had to have a real healing, a divine healing, a divine cleansing, and when the priest examined him and found him healed, "Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop," and then it goes right on and says (verse 8) "And he that is to be cleansed [not *healed,*

but *cleansed*] shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days." You see in that verse that in order for him to be cleansed he had to wash his clothes, shave off all his hair, and dip himself in water. He went and baptized himself in water after his healing.

Now, when John preached and the Jews came out and looked at him and questioned him, perhaps they thought that he was invalidating baptism because it was no offering as prescribed by the Jewish law, but they had the thought right so far as purifying was concerned. They had the thought of the Jewish mind relative to all the ordinances and ceremonies of the Old Covenant. So when John baptized his converts, they questioned with regard to the validity of certain things that had gone along in practise with this particular ceremony, and they wondered how it might be right, and not be just like it always had been, according to their standard.

Well, then, what is the conclusion that we come to? Why—immersion was the ceremonial cleansing for the healed leper. What is baptism in the new covenant? It is a ceremonial washing from sin for a saved sinner. So when a man gets saved from his sins by the power of God, when the infernal leprosy and curse of sin is destroyed from the soul of a man, he is a fit candidate then for the ceremonial washing in baptism.

Well, all right then; now that almost tells us what its place is.

Now, the same thought is true with regard to the conversion and baptism of Peter's converts at Pentecost. It was true then: it is true today. Here is a text I wish you would all get clear in your minds. You remember that Peter was charging them with the murder of the Lord and

all of that, and they cried out and said, "Men and brethren, what shall we do?" The answer came ringing clear, and it was this: "Repent, and be baptized every one of you . . . for the remission of sins." Now, right here is where the water of salvation comes in, and the Christian fortifies himself and intrenches himself behind something that cannot be bombarded. There it is. There are two things that must be done in every case for a man to have his sins remitted. First, he must repent, and second he must be baptized. Repentance will not do it all. Repentance will not do by itself. Baptism will not do by itself. Baptism is not enough—it must be connected with repentance. And repentance is not enough—it must be connected with baptism. If a sinner repents of his sins and is baptized he shall receive the remission of his sins.

Now, let us clear up the thought once and for all and keep it cleared up. What thought had the Apostle in mind in making that statement? He goes right on in the next chapter and says, "Repent . . . and be converted, that your sins may be blotted out." Why did he say that? This is the reason: the Jewish mind was colored with the idea of a ceremonial cleansing, just as the minds of John's friends and converts were colored with the thought of a ceremonial cleansing, and Peter resorted to the very same strategy to tide over to them the meaning of salvation, what it means to be saved, and in doing it he did not depart entirely from the ceremonial idea of cleansing. So we should piece the two things together here, and then they will be identical with the fourteenth chapter of Leviticus. Sin is forgiven when the sinner repents, and baptism is nothing more than a ceremonial washing or cleansing.

The First Epistle of John, first chapter, seventh verse, declares that "the blood of Jesus Christ his Son cleanseth

us from all sin." And baptism is nothing more than a ceremonial washing or cleansing from that very same thing that the blood of Christ cleanses us from when we are converted. Put the two together.

Now, if you want to put the two together follow me right on to the twenty-second chapter of the Acts of the Apostles and the seventh verse. We have the apostle Paul speaking of his conversion and baptism and here is what we hear him saying after he is converted, after he has found the Lord. A man by the name of Ananias was instructed by the Lord to go and visit one, Saul of Tarsus, at the house of one Judas, "for behold he prayeth," and when Ananias reached the place of Judas' house he went in and found the man there blind, found him praying as he had been told he would. He said, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." And Paul very readily responded to such a pleasant suggestion as that of Ananias'. Then when Ananias laid his hands on him and prayed, "Immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized." He was filled with the Holy Ghost and he was baptized straightway.

Now, when was Paul baptized? Straightway after his conversion, after his eyes were open. He was on his way to Damascus when the Lord met him. He was baptized after his eyes were opened and after the Holy Ghost came into his soul. I say he was baptized after that. Now, let him tell something about it. Let us have his own words. Listen, Paul is telling this now in his defense back there in the twenty-second chapter of Acts. He is quoting the language of Ananias (refer to verse sixteen of this twenty-second chapter), "And now why tarriest thou? arise, and

be baptized, and wash away thy sins, calling on the name of the Lord." What did Ananias have in mind in telling Saul that the Lord was going to wash away his sins? Was it a moral cleansing? Never. What then? It was the Jewish thought—a ceremonial cleansing. Paul was morally clean; he was spiritually well; he had received the divine touch. He was clean and pure so far as his sin was concerned. He was morally clean. Now that the disease of sin had gone out of Saul of Tarsus he was a fit candidate for baptism, and Ananias described it as a washing away of his sins.

Were Paul's sins actually washed away in the act of baptism? No. They were washed away before that. What did Paul's baptism mean? Its first meaning was a ceremonial washing, just as baptism with you, beloved, signifies a spiritual washing. Now, it means no more than that of a ceremonial washing to tens of thousands of people right now. I do not say that all men think of it as only a ceremonial cleansing. Let me repeat that; you will pardon the repetition. Water baptism means no more to tens of thousands of religious men and women today than it did to the old Jews, and it meant nothing more to them than a ceremonial washing.

There are thousands of people in the world today who without your going through the mere ceremony of water baptism would deny your relation to God. They would not believe you were saved at all. Let me tell you something. At a meeting at Grover Hill sometime ago with Brother Naylor I met a young man. I said, "You are saved? You have been converted?"

"I think so."

"Well, aren't you sure?"

"I believe so; I have been baptized."

"Well, when did your conversion take place?"

"Well, I am inclined to believe it was while I was down on my knees in a meeting, but maybe it took place up in heaven. I am not sure."

It was just like what the blind man said, 'One thing I know; I was baptized in water.' And the people that preach or attempt that kind of preaching—that baptism is a saving ordinance, have nothing more than a mere ceremony. Now baptism means more a little later on than it did at the time of John's baptism. Baptism meant more after Pentecost than it did to John's converts, because the development of the kingdom was a matter of process and there were many things that were very little understood until after Pentecost and still later on. But let me say this, beloved—after the birth and the death and the resurrection of our blessed Savior and Lord, water baptism took on an added meaning. It meant more than an immersion in water. It meant more than a mere ceremonial washing from sin. It meant more than ceremonial cleansing. Oh, it took upon itself a much more sacred and divine and reverential meaning than it had at the time of the baptism of Jesus.

What did it mean then? It meant that the one being baptized had died unto sin. Water baptism has that meaning; that is its Scriptural meaning; that is a part of it that is an additional meaning to what it had during John's ministry. It took upon itself this additional meaning—that they that are baptized have been resurrected from the death of sin. There is such a thing as being "dead in sin," and there is such a thing as "walking in newness of life" in Christ. So a man or woman who dies unto sin, a man or woman into whose heart the sin-killing power of the Spirit and the blood of Christ's atonement have come and destroyed sin's domination, knows by experience the death of sin and has been resurrected from a spiritual grave to

walk in a new life in the world. That man is a candidate for water baptism.

Baptism will mean something to that man. It will have validity. It will be worth while. It will be something with divine sanction, and that man will find himself stepping forward in the things of God.

Baptism means the public profession of the death, burial, and resurrection of Jesus, for the man indeed has died unto sin and is made alive unto God. He says, "Take me down into the water and immerse me." And that man is saying by that living, divine act that he has faith, aye, living faith in the birth, in the death, and in the resurrection of our living and loving Jesus. He is saying that, and that is what it means to be baptized. It means to say something that you cannot say with your mouth. It means to say something publicly for God. So I say that baptism does have a meaning.

Now I want to emphasize my former thought with regard to its place just a little. Here is what I want to say: The place of water baptism is in the New Testament church. It is there and men may preach about it and write against it and say all they can against it and try to *get* it outside, but for the future it ever remains just where divine sanction of water baptism as an ordinance of the church of God has put it. It belongs there, and it does not belong in any other place.

I often think of the wicked old king who sent his emissaries up to Jerusalem one time, and they took the golden vessels of the Lord to drink wine out of and served themselves in a gluttonous way, and when the temple of the Lord was restored to its proper beauty and use, these golden vessels were taken back and put where they belonged. Just so Babylon, the spiritual counterpart of the ancient affair, has come over into religion and taken the

ordinances of the church of God over into the spiritual Babylon.

Of course that is what they have done. But, says someone, "Don't talk that way." But I will; I will preach it! I will preach it! The ordinances of the New Testament, and especially baptism, are for every saved person to practise. While Christ instituted the church for the individual he established divine ordinances for the members, and that thought is proved by the very nature of those who are commissioned to baptize, to administer the rite of baptism. It is also determined by the nature of the candidates for baptism. It is divinely sanctioned by Jesus Christ. Listen, when a man or woman gets saved from sin the only person in the world who is directly commissioned to baptize him or her is some saved person; and generally it is supposed to be an ordained minister of the gospel. I have no "hair-splitting" on that point. If a man goes out to be baptized, an ordinary minister ought to be commissioned to administer it. Yes, you say. All right, then, here is a saved man or woman. Here is the baptizer, a brother commissioned from heaven. All right—now, what does baptism do for this candidate? Salvation puts him inside the church of God. It is the only thing in God's big world that puts a man inside the church of God. It is salvation from sin. The candidate is in the church, and the preacher is in the church, and the ordinance is in the church by divine sanction.

Well, then, what is the place of water baptism? It is in the church, founded by Jesus Christ. Somebody over here said loud enough that I heard it, "It doesn't belong to anyone else, and nobody else has any right to it." That is true. The great warring factions of Protestantism naturally have no right to take that ordinance out of the New Testament church. These ordinances belong to

the New Testament church, and Protestantism has no right to practise them under sectarian names. You can call that "hard" if you want to, but I am "hard" anyway.

Just a thought or two in conclusion. Baptism is a profession of faith in the death, burial, and resurrection of Jesus. It is a figurative salvation from sin. The writer of the Epistle to the Hebrews had the very same thought that John and Paul and Peter had when he said the words of my text, for we find in Peter, in his First Epistle, chapter three, verses twenty and twenty-one, that he speaks of the ark wherein eight souls were saved by water and then goes on to tell us in the twenty-first verse: "The like figure whereunto even baptism does also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." Then water baptism saves us? Why, of course. How does it save us? "In a figure." Was the ark a figure? Of course. Yes. How many were saved? Those who got inside it. What were they saved from? They were saved from being lost. They were saved from being drowned. Who were not saved? Those outside of the ark. Had they more water than the fellows in it? Yes, and enough to drown them. Well, water did not save them then, did it?

Well, says one, "I have never thought of that." That is what preaching is for, to make you think of things.

Well then, according to Peter's idea, the baptism in water is a figurative saving idea.

Then there is the doctrine of "triune immersion"—three dips. Good and sincere people all over the land hold this view of immersion. They say that a person should be baptized once in the name of the Father, once in the name of the Son, and once in the name of the Holy Ghost.

Well, all right now, I want to give you a parallel pas-

sage. The good Lord did say, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And these friends say, "That must be triune immersion." They say that there must be three acts in one ordinance, and that it is not Scriptural until you have gone through three distinct acts—one in the name of the Father, one in the name of the Son, and one in the name of the Holy Spirit.

How many of you expect some time to sit down in that everlasting kingdom with Abraham, and Isaac, and Jacob? I do. Now, do you think that in order that you may sit down all satisfactory to the Lord and to yourself and to Abraham, Isaac, and Jacob, that you must go and sit down once with Abraham, and once with Isaac, and once with Jacob? There is about as much sense in that as there is in this interpretation of baptism. Would not one sitting down with Abraham be equal to sitting down with Isaac and Jacob? Well, then, one baptism in the name of Jesus Christ is equal to three immersions in the name of the Father, and Son, and Holy Spirit. Then those three immersions are not what they are preached to be. They are, anyway, only a half-way immersion. They are not three real immersions. The person to be baptized goes down on his knees and the baptizer baptizes the lower half of him once, then the fellow that is baptizing tips him over and baptizes the other half of him three times.

Just another thought. Is sprinkling baptism? Why, no, it is sprinkling. It comes from a different word. Sprinkling cannot be water baptism. What about pouring for baptism? The "pourists" tell us that it is baptism, that it is figurative of the pouring out of the Holy Ghost. Did you ever think sincerely on where it is written "pouring," or "pour," relating to the prophecy of the baptism of the Holy Ghost? The prophet said, "I will

pour out my Spirit upon all flesh." What does that mean? Who is the Holy Ghost? Is he a person or a fluid? Can a person be poured out by water? Why? The analogy is not worth a snap of the finger. What did he mean? This is what I think he meant: A manifestation of the Spirit of God is like a man filling some vessel. That is what is meant. We are to have a filling by a pouring.

Now, baptism is not a saving ordinance. It cannot be a saving ordinance, and the great reason is because if it were a saving ordinance, then the Lord cannot save a man without human assistance. If some poor fellow were out in the desert, or were out at sea, or were out in the wilderness, and he began to cry out unto the Lord and call upon his name with repentance and confession, with "a broken and a contrite heart, and would say, "Save me, Lord," do you suppose that the Lord would send down an angel to baptize him? And the Lord says he will save all who will call upon him. If you will come he will not cast you off.

The very thought of baptism's being a saving ordinance carries with it the idea of human assistance. The Lord doesn't need human assistance. Baptism is works, and baptism cannot be a saving ordinance because it is not by works we are saved.

Baptism is not a door into the church. Jesus took the honor to himself to say, "I am the door; if any man enter in he shall be saved."

God bless you. God bless us all. Let us rejoice in the truth. Let us preach the ordinances of the New Testament. I have made it the business of my life for years never to hold a revival, long or short, without preaching on the ordinances. Amen! Thank you!

POWER

H. M. Riggle, Pastor, Chicago, Ill.

(Sermon in Morning General Service)

My subject this morning is "Power." I shall read a brief text taken from Acts 1:8; another one from Luke 24:49; another one from Acts 6:8, and Acts 4:31 and 33.

> "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."
>
> "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."
>
> "And Stephen, full of faith and power, did great wonders and miracles among the people."
>
> "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."
>
> "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

I am glad they were "filled with the Holy Ghost"—not with doubts and fears and grumblings and criticisms, but they were "filled with the Holy Ghost." And "they spake the word of God with boldness. . . . And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

In Acts 10:38 we learn that Jesus himself during his earthly ministry, during the days of his incarnation, and especially for three years and a half that he acted in the capacity of his Messiahship in the great mission for which he came to the earth, needed this power. So we read in Acts 10:38: "How God anointed Jesus of Naz-

areth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him."

This power was the secret of Paul's successful ministry. Accordingly, we read in I Cor. 4:4, 5: "For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God." And in Rom. 15:18, 19: "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ."

In these verses Paul speaks of things which God wrought by him, mighty signs and wonders by the power of the Spirit of God, and in Col. 1:29: "Whereunto I also labor, striving according to his working, which worketh in me mightily." In this verse he again speaks of God's power, which he says "worketh in me mightily." In I Cor. 4:20, he says, "For the kingdom of God is not in word, but in power."

The last text I shall read you will find in Eph. 3:20: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." That is, God "is able to do exceeding abundantly above all that we ask or think." There is no limit to his power, to the mighty working of his Holy Spirit.

But we ourselves make the field of his operation. He only works in us and "is able to do exceeding abundantly above all that *we* ask or think." He is only able or only

willing to do that "according to the power that worketh in us." So this text I have read will introduce my subject.

Power might be defined as might, force, ability, efficiency, endowment, authority, or, having rule and dominion. All those thoughts are comprehended in this one word—power. I am confident that there is nothing that so awakens men's ambition as does power. Nations fight with each other for superior power. This accounts for the hundreds of billions of dollars that are spent annually around the world for armies and navies with their superdreadnaughts and their air-fleets. And along with that, commercial treaties are being formed between nations of the earth, mainly as vantage points of power.

We know that to be true of political power. We had a demonstration of that this last week at Kansas City. One man from the Keystone State, the State of Pennsylvania, the State that Brother McCoy hails from, one man held in his hand the power to name a candidate for a certain political party for the Presidency. That man, Secretary Mellon, had such supreme command of the situation that when he arrived on the convention floor the leaders and advocates of various candidates almost bowed to him. They sought his favor, if possible, for they knew that man stood in supreme command of the situation and had the power to name the President. Political power; there is plenty of it, and we shall have quite a demonstration of it this year. How many strive to obtain it, and then when they get it, how they hold to it and are not willing to let loose from it.

Then we have financial power, commercial power; why, a man seeks to control business and the various achievements of the times in which he lives. We see the animating motive in the lives of the great majority of men is the

controlling of things, commercial or political, and we find the main ambition of men is to obtain power.

Now, there are different kinds of power in the world. We may mention various kinds of power. For instance, we have material force, or the forces of nature with which we are surrounded. I have not time to name all of them, such as electricity, and heat, and steam, and water, gravitation, and radium, and a thousand others that I might mention. The universe is just charged with power, with elements of power. Whether in the galaxies above or in the universe comprehended in the depths beneath us, we find the whole universe is charged with power, with what might be termed the powers of nature, and the powers of man have been able to harness these forces and put them to work.

I stand astounded at the accomplishment that man has achieved. I am astounded when I see what men have been able to accomplish by harnessing the forces of nature that are surrounding them and setting them in motion to accomplish the great achievements with which we are surrounded on every side. Why, man blasts the rocks unshaken for ages, and tosses them up in the air, as a boy or girl tosses a tennis ball, and he does it all by power. He tunnels the mountains, plows through the mighty deep, and goes around the world. He flies above the earth like an eagle that goes up and up to the sky. He has been able to harness the forces of nature and put them into action. He girdles the earth with a belt of wire, and as quick as thought flashes his messages from pole to pole. And lately, without the aid of those wires, he is able to do all this. The radio is one of the wonders of the age, and God only knows, if the world stands another twenty or thirty years, what discoveries will be made in the future. Forces that are now unknown to us will be brought

into action and their uses discovered and harnessed to move us onward in the forward march of the world's progress.

I am not "a prophet, nor the son of a prophet," but I have studied science some and any man who knows anything about the very first principles of science knows that there is nothing lost in nature. That is why I know that if my body disappears or is drowned in the sea and the fish eat me, that does not make the resurrection day incredible at all. The fact is that there is nothing lost in nature. The human voice is not lost. It is floating out all over the world. The voice of Jesus has never been lost. The sermon he preached upon the Mount of Olives over there in Galilee, the sermons he preached near the Sea of Galilee—that blessed voice is sounding, the voice of the Gospels, and all man needs to do is to discover some instrument that may be able to pick up the voices of the past. You may think I am crazy, you may think I am foolish—someone would have been pronounced just as foolish twenty years ago if he had said that I would sit in my home in Oklahoma City, and hear a man over a loud speaker speak in Berlin, Germany. I did just this. I heard another man in Paris, France, and I heard two men in Dublin, Ireland. Twenty years ago if a man said he could do such a thing as that he would have been called crazy. We do not know what is coming. The voices of nature are about us and man is putting them to work. God only knows what the future has in store.

Then there is another force and power that I wish to mention—masculine power—power to build, this power to plant, this power to set in motion the forces which are all around us and to build and engineer great constructions.

And then, let me mention another force greater than this—mental force, the force of the mind, the force of

reason, the most potent force the world has ever known. It is the vital force of achievement. By it man has discovered the mysteries with which we are surrounded both in earth and sky.

But let me talk to you of a power greater than any of these that I have mentioned, immeasurably greater and more important than any of these powers and forces I have mentioned to you—that is spiritual force, spiritual power, the unlimited power of God, the mighty power of the Holy Spirit. Oh, I pray God that we as a ministry of the church may be able as did the men of the world with natural forces, that we may be able to discover the secret of this spiritual power with a view to harnessing it in the church and putting it to work for God. I want to tell you that when we do, we shall be able to shake the world for Christ; we shall be able to overcome the power there is extant in materialism and all these other "isms" that are coming up in these last days to destroy the faith of our youth and the faith of our people generally. I want to say to you there is an answer to all these things, and that is the positive demonstration of the mighty power of God before the eyes of men. This is what we need; and wherever it is demonstrated, it will conquer. This mighty spiritual power stands amid the forces of the earth just as "Joseph's sheaf" did among his brethren's.

Now, the church needs this power and must have it. We preachers need it; without it we are just bubbles floating around; without it we are helpless; without it our ministry is a failure. Preachers need it. If you have it you will set your church on fire. The Bible says, "He maketh his ministers a flame of fire." I tell you God wants every pulpit of our land filled with men who are aflame for God. The men who are charged with this power, whose whole being and every faculty and energy

they possess are charged with the mighty power of the Holy Spirit, are mighty men. Every preacher needs to be connected up with heaven's power-house. Earth's power-house is a good one, but heaven's is worth more than earth's. Heaven's power-house, with the full current turned on, is what we need. I say every preacher needs to be connected up with that, with the full current turned on, and I tell you you will get charged. When you get connected up with the power-house it might kill some folks, because there are some folks that are so near dead now, some folks in the ministry are so near dead now it might kill some if the current were turned on. But let it kill some. Lord, they need it! Better "kill" some person who needs it.

Now, do not mistake logic for this power. There is a vast difference between the two. Our work as ministers and preachers is to awaken the slumbering souls of men, to arouse the sleeping consciences of the people, and to bring people to a deep and a thorough repentance and a sound conversion. That is our work, our mission. That is our work as preachers, and no argument can do that. Logic will not do that. Logic and argument are all right; they are beautiful, but they remind me of sheet lightning that plays in the clouds. I like to look at it, but I have never seen sheet lightning strike or kill anybody. Yes, it is something good to look at, and all that sort of thing, but say, forked lightning strikes something, and forked lightning will kill something. I pray God that in this Camp-meeting forked lightning will strike this place. I have been praying for weeks that thunder and lightning will play on this Camp-meeting, and if it does this morning, it will be one of the most wonderful demonstrations of divine power ever witnessed. We must arise to the demand of the hour, and 'quit ourselves like men,' and

utilize the power that is within our easy grasp, use it to the glory of God. Your arguments may dazzle, but it takes the power of God to strike the hearts of men.

And then we must not mistake eloquence for this power. There is force in words, a wonderful force in words, but they won't save the souls of anybody. I look at the fisherman-preacher who stood before the multitude on the day of Pentecost. I see his quivering form under the mighty power of the Holy Spirit. God made out of that fisherman-preacher one of the most powerful men of the time. He was charged with the power of God—that was the secret of it. I don't know that he was so eloquent, but say, men were "pricked in their hearts" because of his preaching. There was something about the words that burned their way like hot shot, that just burned their way through till a multitude, till numbers of the people were made to call out, "Men and brethren, what shall we do?" Their hearts were "pricked." This power made an Apollos out of a mere stammerer; this power can make a David out of a stripling. God will take a man out of the fields and make a David out of the stripling, make a mighty Apollos to go forth and accomplish the will of God for the purpose of God.

Not only does every preacher need this power, but every church-member needs it; every local congregation needs it; every assembly needs it. Like an army cut off suddenly from the base of supplies—that is what a church is without this power; it is more like a hospital than an army. Some congregations are weak and sickly for lack of this power. It takes one-half of the congregation to care for the other half. It takes the pastor and all his strong workers and probably the committee, it takes all their time to look after the weak ones. It is just like a hospital. My word! that is not a picture of God's church

as she is to be on the last day. She is to go forth "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." The church of the future is to be like that, going forth "conquering and to conquer," following her King, the Lord of her salvation. Praise God forever!

This power in any local church in any community, whether in a city or a country place, will make that church to be a soul-saving institution the whole year around, and the children who are born into that family will not be "stillborn," either. There will be many children. It will be like Jacob—twelve children sprang from him. I have learned from experience that a good, healthy child, if he is sound and healthy, if he is really so, will let you know it, but he will not if he is "stillborn."

I used to keep incubators. I was a poultry-man, and I had a three-hundred-egg incubator. I was in the business quite heavily. I learned something. I used to help pick the chicks out when they could not pick their own way out. Every one of those that I helped out of the incubator died in a day or two. But every one of those chicks that found their own way out lived. And that is true of our church—a church filled with divine power, with salvation, will continue with the revival or with soul-saving in that congregation the whole year around, and those children who are born in that church are not "stillborn," but they come forth with life, praise God! They can pick their own way through; they can pick their own way out to peace and salvation. Halleluiah!

Such a church is a growing institution and a very active place. They have got steam in the machinery and everything is running smoothly. They are a live and enthusiastic company. In such a church there is spiritual might and influence by the baptism of the Holy Ghost.

Once again, think of the source of this power. It is called in the good Book "power from on high." You cannot generate it any more than you can work up a thunder shower. I have tried it several times and failed up to now. You can't generate a thunder shower anywhere. It comes "from on high." Praise God! That is the source of it. Look up! Look up! I am full of the power as was the prophet who wrote what he wrote by the Spirit of the Lord; I say, by the Spirit of the Lord, my brethren. That gives us power, when that comes upon us. "Ye shall receive power, after that the Holy Ghost is come upon you. The source of influence and power in our spiritual life and in our church life is the Holy Ghost, and this is vital contact with Jesus Christ. This vital, spiritual contact with the Christ will bring this power, for he said, "All power is given unto me in heaven and on earth." And then again I read, "That the power of Christ may rest upon you." Then we can have access to "all power in heaven and on earth." All power is at our command.

My Lord, help us to strengthen ourselves for the battle.

Then there is the power of faith. That is "the power that worketh in me mightily," the power of faith.

> "Oh, for a faith that will not shrink,
> Tho pressed by every foe,
> That will not loiter on the brink
> Of an eternal woe."

Thanks be to God! John Wesley wrote that hymn!

Now, lastly, we come to the demonstration of this power, the real demonstration of the power.

I gave the commencement address to the graduating class of the Seminary a few days ago, and I made mention of a few things which I am going to repeat right here. Among other things, this power we are talking about will

make a man of you, a woman of you! It will make men and women of us. That is one thing it will do. It will make men of us—men possessed with a high quality of manhood. What are the elements of true manhood? I shall enumerate them as follows: a personal acceptance of Christ; implicit faith in the Bible; purity in affections; integrity; sincerity; a good conscience in everything. One who possesses the qualities of true manhood or womanhood will take his soul's value into every conception and deliberation of life, and in every situation in life. If you have this Holy Ghost power you will live it in the home, for the value of a man is what he is in the home. If you can look your wife squarely in the eyes you are then a man with whom anybody can trust his daughter or wife. Men who have the power that I am talking about are such men that you can trust your wife or daughter with them.

The home is the real place of value, and the value of a man is in the home. Our homes need real men; real husbands and wives. Be a Christian at home, preachers. Your home needs it just as much as the church needs it.

There is the social value of man. Jesus mingled in society; you know he didn't isolate himself. He mingled with society. He lived to place an impress upon it, and he made it better. The only hope of society is men. Take the value of true men in the state, for instance. You should take an interest in the state. I do, and you can just settle down on it that this man is going to take a very active part this fall. I promised my church in Chicago to make one political speech to them, and I will do it. I will do it in behalf of a good cause, and it requires every man of you to get back of the thing and push through the thing that is right. Do you want a "wet" and something else I will not mention out of courtesy? But some people take

no interest in these things; they just stay at home and let the thing go.

President Garfield, when he was a mere boy, was asked what he expected to be. He answered, "First of all, I must make myself a man, for if I don't succeed in that, I shall not succeed in anything." The bulwarks of a nation are not force and armies and guns and navies. No, I tell you what they are—morally and religiously good people of the nation. No nation is stronger than the homes that make it. No nation is stronger than the people who constitute it; so "boost" it by your consistent living. My Lord, then help us to see the need of having the power that will make men of us.

Then think of the value of real men in the church and among the ministry, men who are examples of purity. This power will help them to be that. Instead of "falling down" over the licentious lusts of silly women, you will be able to overcome. God bless you! You are too big a man, you have too much nobility, too much real self-respect and religious pride and manhood to stoop to the ungodly lusts and the lasciviousness of this age. That is the kind of thing it means to be a man, and it is men like that who are needed in the church of this age. This power will help you to be a man. Men of rich experience who place souls above dollars, men rich in the things of the Spirit and doctrine, are needed today. Oh, I think of the splendor of true manhood's reward.

I said the other night and I shall say it again—it won't hurt anything, I will repeat it—when I am dead and gone, if my good wife is then living and my children and grandchildren engrave on my tombstone anything in my memory, I want them to engrave on the marker or on the tombstone these words, "He lived and died a man." I will

be well satisfied. I will be perfectly satisfied. I want to live and die a man.

I tell you, the splendor and reward of true manhood is a consciousness that the world is made better because you have lived in it, the consciousness of having lived and exerted a good influence and set an example of a good life, able to live and die like a man. You know it will take real men to face the judgment throne, and heaven will be populated with men—real, downright men. Now, in the ministry, it will be manifest by your preaching, by your soul-saving work, and in getting believers baptized with the Holy Spirit. Signs, and wonders, and miracles of healing will be wrought. That was true in the ministry of the early church; that was true in the ministry of Jesus; and it is true now; and we need more of it, brethren, in the church of God. And it is finding expression in this great reformation movement that we represent. We need more of the demonstration of the mighty healing power of God in our midst.

I have staid sound on this these thirty-six years; this is my thirty-sixth year of active work in the ministry. I have staid sound on this subject of healing, with the brethren, practised it, preached it, and have seen some signs and wonders wrought in the name of Jesus. I have seen miracles. Our own experience has taught us that sometimes we have been instantly healed, and at other times the Lord heals us gradually. Those are miracles of healing also. That is God's way also. If healing is the children's bread, pray tell me, which of the children has a right to sit up to the table and partake of this bread while others look on with wistful eye? I wonder if there are some that have strong meat and the rest have a crumb of bread. "Is any among you afflicted?" Suppose your husband died, and you said, "I wish I knew whether John left me any-

thing." No sensible person would say that. "Did he make a will?" Go and read the will, if you want to know if John left you anything. Read the will! Read the will! What does the Bible say? "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." That is what they are to do, and what is to be the result? "The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him."

There needs to be more definite healing. Let us pray mightily to God for more demonstration of his power along this line in "signs and wonders and miracles" of healing in the church as a visible institution, as a body of believers in unity, all with one heart and soul. If you get full of this power, this power of the Holy Spirit, there will be no room for anything else. The place where the grace of God predominates is a place of healing, where God works in the midst of his people. Instead of church congregations being filled with jealousy and troubles, and spending all their time wrestling with problems when they ought to be laboring to get men saved and looking for a baptism of the Holy Ghost, if they get these truths and this teaching on their hearts, it will burn up all that stuff. If heaven's lightning would strike some congregations it would make a great big bonfire because they are so dried up. I say, "Let it come!" Let God's lightning come! Did somebody say "Amen"? Amen!

How do we obtain this power? How are we going to obtain it? First, by prayer—through much prayer. I am going to talk to preachers first. There are plenty of polished preachers, plenty of sensational preachers, plenty of educated preachers with their heads full of knowledge, doctrinal preachers, and there are some grumbling preach-

ers, some jealous preachers, some envious preachers, some fault-finding preachers; there is about every class of preacher. But there are not very many "fire from heaven" preachers who pray before God, who "rend the heavens" and bring the power down "from on high" to earth.

What we need in the church today is a host of real "fire" preachers who wrestle like Jacob of old till God sends the manifestation of his power, and he wills to do it through prayer. It says in the Bible, "When they had prayed, the place was shaken where they were assembled together." O brethren, let there be a humbling of our hearts before God in complete consecration. Let him have his way with us through clean, pure living. "Beloved, if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."

But this thing of praying for some sick person, and you have been kissing a girl somewhere, or getting in wrong somewhere, or are not the person that you should be, is all wrong. Do you pray for some sick person and your personal conscience condemns you? God is greater than your heart and knows you. Live clean before God. Whatever your position in the church may be, this power will help you to live a clean life. Drink into the Spirit. Get drunk on it. "Be not filled with wine wherein is excess, but be filled with the Spirit." Glory to God! Drink in!

Now this power has characterized all great men of the church. Peter was a man of power. Stephen was a man of power. Paul was a man of power. Wesley was a man of power. Phillips Brooks was a man of power. Jonathan Edwards was a man of power. Moody was a man of power, and he said that from the day he received the baptism of the Holy Ghost and was fully sanctified he never preached a sermon but that some soul was saved. That was the

secret of Moody's power—he got the enduement of power. That was Brother Warner's secret of success—the power of the Holy Ghost. He was a man of clean life and character and a man who had received the baptism of the Holy Spirit. And brother, sister, friend, if you want to be a man of power, whether you are minister or layman, or church worker, if you want to be a power-house in the city or the community where you live, you must have this Holy Ghost baptism. May God help us to get rid of everything else but this, so that the hiss of a backbiter won't attract our attention and when somebody's sharp tongue stings us we shall be like Bunyan's Pilgrim—he stopped his ears to everything else on the way to eternal life but life, life, eternal life. I pray that in this Camp-meeting there may be a humbling of hearts.

Our brother spoke of the early morning prayer-meeting as being just a nucleus. There ought to be groups all over these grounds, men and women crying to God all over these grounds. There ought to be more people healed in the name of Jesus, so that God may be glorified and so that the inner light of truth will penetrate the darkened hearts of men. This power that I have been speaking to you about will represent the measure of your usefulness for God. Every one of you must measure your usefulness by your experience of this power. May God help us each one to humble our hearts before him.

Just about thirteen years more and I shall have reached my allotted time of "three score years and ten." My God, help me, if I live that long. How quickly those thirteen years will fly away. Oh, help me, my blessed God! I want the few remaining years of my life to be my best for Jesus! Oh, I just want to be my best for the Lord, and I promise you, I pledge you here today as one, by the help of Almighty God, I am going to be my best in the

few more years I have to live; I am going to be my best.

We have not long to live; time is precious. May God help us! We have not many more years to live! Every moment is laden with tremendous responsibility. Then let us be our best, everyone of us. Let us forget all these little, trivial things that we have been "scrapping" about; let us get busy for God all over the earth. Let watch-fires kindle far and near in every land. Let that power come till burning lines of gospel fire will gird the whole world into a mount of fire.

THE AGGRESSIVE SUNDAY SCHOOL

L. W. Guilford, Pastor, Los Angeles, Calif.

(Sunday School Convention Address)

According to the language of my text (Isa. 28:10) it says, "Precept upon precept; line upon line." It is by the constant bringing of things before us that we are enabled to grasp them in their fulness. None of us is capable of getting everything that any one speaker says in a very short time. We just get smatterings. We go away and forget many things that he said. If another speaker brings them out in a little different way, we may get them at that time. A brother has spoken on some phases of my subject, but I shall not be at all alarmed. I think it will do us all good to hear the same thing over and over again; not that I am going to preach the same as he did, for I shall bring the message in my own way.

We are largely what our parents made us, what they taught us, and the impressions they gave to us in childhood. All this has much to do with finding expression in our own lives. We are here today for the purpose of bringing out something that perhaps you have lost, reviving some of those thoughts, some of those impressions of your childhood. The purpose of these gatherings is to stir up remembrance of some of those things which we were taught.

I am glad that today we have the privilege of gathering in this grand Convention. I said to some of our brethren this morning that there ought to be many more men and women here from all over the country, so many that the auditorium would not be big enough to seat the people.

However, we are glad to meet so many this afternoon and to see so many faces of persons who are interested in religious educational work. You would not be here this afternoon if that were not the case.

To me religious education is one of the most important phases of church work. It means much to the upbuilding of the kingdom of God. It means much to "put across" our campaign and to keep alive the wonderful principles that were given to us in years gone by.

If we train an animal, human or otherwise, along certain lines, our training is likely to stick to it the rest of its life. That training must be given early in life. We know that if we try to retrain an undisciplined puppy that has grown to be a mature dog, we have difficulty in teaching that dog a new trick, but if we can train that puppy while he is growing and while he is young, it is not so difficult. That is true with the boy and the girl. We want to train the boy and girl while they are young. They find that training invaluable as time rolls on and progress is made. On every line we find it necessary to step ahead and avail ourselves of every possible means to get our program to the youth. There are many other things that come in to take his attention and time and to draw him away and keep him from grasping those things that are of the most importance in his later life.

Harold Bell Wright gives us these words in the June issue of the *American Magazine:* "In the days of youth I was privileged to listen to a fine, scholarly old gentleman, a Civil War gentleman who knew Lincoln and Grant, and as he would talk he looked over his glasses and, shaking his silvery gray head, he would say, 'I am mighty sorry for you young gentlemen! You are born too late! All the really interesting periods of history are past! It has

all happened! It is all over! You young men have arrived on the scene too late!' "

Now, that is characteristic, I suppose, of humanity. We are thinking that we are living in the brightest age of the history of the world, and we have been tempted to think, perhaps, that about all the interesting things have happened. We have been thinking that about all there is to know we know; about all there is to obtain in the way of education we have received. So it is too bad for those of you who happen on the scene at this stage, for it is too late. I wonder what the dear old boy would say if he arrived in the world today, what with radio and the airship and the late war and all the other things that have happened at this late date. Now, perhaps it will be so in the years to come that others may think that people have arrived too late.

We must go forward or down; we cannot stand still. There is no such thing as standing still in this age of the rapid progress of the world. Progress is seen everywhere. It is seen in the business world, and the commercial world, and the scientific world. So it is seen in the church and the Sunday-school. Especially is this so of the Sunday-school. We have the youth; we have the cream of humanity; we have the inquiring mind; we have the boys and the girls full of questions. They are chock-full of all kinds of inquisitiveness and are going to pry into everything they can. Why? Because they are so constituted. They ask to know things, and we must keep pace with them. Any advance we have made in religious education has been due to this conception.

We are all glad for the progress that has been made in the department of religious education. I hope that we are enthusiastic about the progress that we have made in the Sunday-school work in this generation, but I see that we

are not as enthusiastic as we should be. Sometimes it seems difficult to arouse sentiment and to arouse the people in regard to religious progress with our growing boys and girls. I hope that what has been said and what may yet be said will awaken every boy and girl and every young man and every young woman and especially the fathers and the mothers, for I believe it is largely up to them to help to foster this, to help to "put it across." It is new, in a way, and it is necessary that we have the cooperation of the fathers and mothers.

When we go back a century to the time of Robert Raikes, everything seems to be very different, and we see we have made great progress in teaching our boys and girls something about the Bible. In matters of secular education we have made considerable progress on all sides. I believe the progress that has been made in those departments is greater than that which has been made religiously, especially is it greater than that which has been made in religious education. But we need not be pessimistic; we need not be doubtful, for we are going on and going on rapidly. I am thankful today for the Board of Sunday Schools and Religious Education and for what they are doing, for their splendid accomplishments during the past few years, and I am praying, and I believe you are, or you would not be here, that God will send us forward to our unfinished task as we have never gone before, and that we will put our whole soul into the work.

I wish I could say something this afternoon to make you feel in your soul the tremendous importance of this subject of religious education. I do not know that we have heard or that we shall hear that which would actually tell out the things that we feel in our souls, but when once we get the vision of this great and noble work it will be a great inspiration. It is a big task. It is hard work. It

means "burning midnight oil." It means using every faculty that we have. It means enlisting every known agency to "put this program across." But we are going to do it! We are bound to do it! Great enthusiasm has been shown in this work already.

An aggressive program is before us, and we want to be aggressive. I just pray God this afternoon that he will consume with Holy Ghost power all of our hearts. If we go back one hundred years ago, and look at the methods that were being used then, and compare them with those used today, naturally we feel that we are far ahead. There is a growing demand that we keep on stepping ahead. The eighteenth century was ahead of the seventeenth century, and the nineteenth century was ahead of the eighteenth, and so the twentieth century demand is that you and I come up to our place and do our level best to show to the world that we are able, ready, and willing to play our part in this age of civilization. We are going to have to do it. If we do not we shall stagnate and die; we shall simply dwindle down to nothing; someone else will take the torch and move on. So I take it that today the Church of God, which claims such a high standard, such wonderful things for the people of America, will do its best in this grand land where we are living and where we have so many opportunities to put across this great program of religious education.

You will remember that the apostle Paul said, "When I was a child, I spake as a child, I thought as a child, but when I became a man, I put away childish things." And so it is. We must deal with the child from his point of view. We cannot expect to put old heads on those boys' and girls' shoulders. We cannot expect them to think in the same terms we do. We must come to them with methods and ways that will appeal to the boy and girl of

today. So, in order to be aggressive, we are going to have to keep up with the methods that are being used today. Jesus said, "Go ye into all the world"; "Teach all nations": "every creature." That means the boys and girls; so we are going to have to teach them.

Evolution is here. They are teaching it in our schools. We are going to have to come to the front, and we are going to have to teach the truth about this subject in the Sunday-school, for that is the only place we have to teach it to our young men and women and to our boys and girls. We might do what we can by getting into the parent-teacher associations and voicing our sentiments there, but in the main we cannot teach youth concerning evolution outside of the Sunday-school institution, because there is too strong a force back of the teachers of evolution.

What would you think if we should advance the idea —let your boy go off to some school in the neighborhood and you never know what they are teaching that boy in that school. By and by you tell him about the great life work he should do and say to the boy, "Now, Johnnie, it is about time that you are getting ready for your work in life."

He says back to you, "Well, I don't know!"

You after a time, say, "Well, did you make up your mind?"

He says, "I have not made up my mind what I am going to do!"

So he does not listen to "Dad" anymore. The influences of his early life have about decided what he is going to do. This is just what we do.

We get that boy and that girl off to school as early as we can. We get them into the daily school. We send them off there when we think they are old enough, and we give the teacher the responsibility of instructing that

boy and that girl just as early as possible in life. Why do we do that? Because we know it will be difficult in later life for that boy or girl to get that education. Now, if that is true about secular education, I maintain this afternoon that it is far more true when it comes to religious education. Why should we wait until our boys and girls get to be fifteen, or sixteen, or seventeen, and then send them out to some college or seminary or some other place with their minds crammed with so much error and with so much that ought not to be there? They have to fight against odds and almost reverse themselves in order to overcome the temptations of their humanity, and when they come to the seminary they have to learn all the things that they ought to have learned when they were about four or five or six years of age.

I believe that the thing needed most today is for us older people or for those who have children growing up to feel the importance of getting the religious program before them in such a way when they are eight or nine or ten years of age they will be able to get it then. They should be able at that age to give a good essay on the church, or on what sin is, or what hell is, or what God's grace is. If I were to ask how many of you could go home and prepare an address and come here and read it and say whatever you want so say in your own way and convince this intelligent audience about what it means to be delivered from the power of sin through the precious blood of Jesus Christ, I wonder how many of you could get up and do it. It ought to be possible; it can become possible.

We expect the board of education to advance such studies with those boys and girls when they get up to ten and twelve years of age that they can give an essay on the things of nature and history, say on the trees, or on the mountains, or on something else of that kind, or to ex-

plain other things to us, but when it comes to putting forth such wonderful principles of the church as the reformation, or why we believe in the church of God, in this grand and glorious institution, our boys and girls are limited to the extent that any Tom, Dick, or Harry can come along and actually convince them on their own territory that they are wrong, dead wrong.

Let me say that this is the only way we are going to solve this evolutionary proposition. Why not fight it with our voice after these boys and girls get to be nineteen or twenty, after they have studied in the schools and universities? They are going to argue us down then. Why? Because from the very day that they went into the higher school of learning, the teacher taught the principles of argument. They received something that got them ready, loaded them with ammunition so that the young man and the young woman could take their own part on their own ground. Many a "dad" has been won over by his son or daughter who has come back from college.

I maintain this afternoon that the aggressive Sunday-school and the aggressive church will be the Sunday-school and the church that will get in on the ground floor and will take the children from the very first day and begin to work into the boys' and girls' lives principles that the very demons of the pit and the infidels and the higher critics and the evolutionists will not be able to move. We can fight this thing in the public press and we cannot meet it. The only way we shall ever meet it is in the Sunday-school. No wonder the Church of Rome says, "Give us the first seven years of the child's life, and then you can take him!" We can work right on the same principle. The only way is to give that kind of religious training from childhood up.

The trouble is that we have made the Sunday-school a

secondary thing. We have thought of it as tho it were incompetent, irrelevant, and immaterial, and as tho it had no bearing. It does have a bearing. The day school is in the hands of the board of education. The Sunday-school is the only chance to get religious education before the youth of our land. It is the medium, it is the only agency that you and I have left today with which to do this. I say that we can gradually build up in the Sunday-school such a strong structure that those boys and girls can go out from the Sunday-schools to other schools and universities and nothing will shake them from their early religious faith and principles.

You preachers here today can go to these schools and universities and it will not shake your faith, because solid principles have been laid down deep in your soul and these principles are so well laid that you have a foundation the devil cannot move. And you fight for these principles. I know about the evolutionary theory and what our boys and girls have to fight against. Your boy and your girl can have these imbedded principles when they go to these schools and universities and keep their faith as you do if they get the same things ground into their minds along the line of religious and moral education, but we cannot do it if we leave it until they are sixteen and seventeen and eighteen years of age.

The aggressive Sunday-school is the Sunday-school that begins right at the cradle. And the aggressive Sunday-school is the Sunday-school to which the "Dad" and the Mother will go, and for which they will dig down into their pockets and give. I believe that when we get a vision of the task before us, there is something going to ring out in our souls. I feel something this afternoon. I want God Almighty to breathe into our souls this wonderful thing. We want to save this young generation of the church of

God. We want young men to be able to preach a sermon right in our Sunday-schools, and then we can send them away to our public schools and seminaries and they will not have to spend four or five years as they are doing now just struggling along. I am glad for the Anderson Bible School and Seminary, and when I saw that crowd of young men graduating the other night, I tell you I heard a "sound in the mulberry trees." There is a future for them.

Our young men, when they get out to preach, like to have a church. I say, "Away with that church idea! Away with that congregation idea!" I tell you what we need is for young men and young women to roll up their sleeves and go right out into Sunday-school work with the boys and girls. That is the way that you will build the church. We spend thousands of dollars every year, and we try to convert people over and over, and they turn around and argue us to death, and fight us on our own ground.

I am not giving you "soft soap" this afternoon. That is not what I am here for. That is not what you are here for. It may seem somewhat harsh, but unless we awaken to these facts we are going down to defeat. I am optimistic. I said a moment ago that I heard a "noise in the mulberry trees." We are going on and on. We are going to shake off a lot of rubbish. We are going to move on, and if you do not get into line you will be left behind, because the church of God is going on, and we are to keep up with it. I thank God for this wonderful corps of Sunday-school officers who are going on.

We are going to bring the baby out of the cellar into the very best parlor in the home. Would you think when a baby came into your home that a mother would be doing right if she got out a dirty little bassinet, then took the

baby and put it in there and left it there and went off about the house and spent all her time looking after the old folks? You would think that there was "something wrong in the upper story" of that woman and I think that there would be. But we have pushed the Sunday-school work to one side and put it down into the basement, and we have gone after straightening out the old fellows and when we got them straightened out many of them were still crooked. Let us quit spending all our time on those old folks, dilly-dallying with them. I am tired of it. I have heard too much of those professors that are not possessors. There are too many people hanging about and going around complaining about this thing and that thing and the other thing—people who have two or three "hammers." Let us get after these boys and girls! Let us go after those boys and girls and get them into our work of religious education! I tell you that they are ready to come.

Now, this may not be the aggressive Sunday-school topic that you thought I was going to give, but I believe it will start something. I pray God that it will help some of us to roll up our sleeves and go to work in behalf of religious education.

STIRRING UP THE SPIRIT OF EVANGELISM IN THE CHURCH

A. T. Rowe, Pastor, Atlanta, Ga.

(*Ministerial Convention Address*)

I do not like to repeat the same old story every Camp-meeting and tell you that I am nervous, but I *am* just the same. I am always nervous preaching at the Anderson Camp-meeting. It is such a responsibility. There is so much that depends upon us. If the preacher could know in advance that he could put the message over, I suppose he would not be nervous, but I shall not know whether I can do that until about thirty-five minutes from now.

My topic is, "Stirring up the Spirit of Evangelism in the Church." That is a vital question; so much depends upon it. My text will be found in the fourteenth chapter of Luke and the twenty-third verse: "Compel them to come in."

You remember the story, the parable of the Great Supper that was made. There were certain guests invited. When the time came for the supper they all "began to make excuse." One had bought some land; another had bought five yoke of oxen; another had married a wife: and they could not come. A second invitation was sent out —to the poor, the halt, the maimed, the blind. "Go and tell them that there is a great supper prepared, and invite them." The servants said, "We have done this, and yet there is room." The Master said, "Go out again! Go out into the highways and the hedges," and one of the Gospel writers says, "the by-ways." "Go out into the

highways, and the by-ways, and compel them to come in, that my house may be filled."

It seems to me that this carries to us the *lesson* of evangelism, of intensive evangelism, and that it also suggests the *method* of evangelism.

"Go out!" "Go out!" "Go out!" It seems to me that that message ought to ring in the heart of every minister and every member of the church today. If we could burn by the power of the Holy Spirit, if we could burn that message—those two words "Go out!"—into the heart of every individual here this morning, we would start the sort of evangelism working that we need.

"Go out!" "Go out!" "Go out!" "Go out!" Instead of sitting here, instead of sitting around, instead of just sitting and thinking and studying and planning, "Go out!" Get up and move and "Go out," and take the message. "Go out" where men are. "Go out into the highways and by-ways," out into the hedges.

What does it mean today? It means simply this, "Go out" to the people. "Go out" where people live. "Go out" into the avenues where men and women move and live and where they operate and where they walk and work. Go into those avenues of human life. Go into those avenues of sin and take with you the gospel message and deliver it to those people in those avenues of sin and try to get them out. "Compel them to come in."

Who are they anyway? Who are "them"? What do we mean by "them"? "Compel *them* to come in." Some people seem to think that it is only the white race that is included and that the colored man is excluded. Some people think that the Japanese is not included; that the heathen nations are not included. Why, undoubtedly as long as an individual, a man or a woman, is a human being, our message is for that individual regardless of the color

of his skin, or of where he lives. Do you think that I am entitled to any credit for being white? I had nothing at all to do with it, not a thing in the world to do with it. There is not any reason why I should look down upon any man regardless of the color of his skin or where he comes from. There is no reason under the sun why we should discriminate, for "God hath made of one blood all the nations of the earth."

What does it mean by "compel them to come in"? Does it mean, knock them down and drag them in, or arrest them and bring them in? No, but to make the gospel message of the Christian life so attractive that men will want it. I do not blame people for not wanting the kind of a religion I have seen some people have. I don't blame some people for not wanting it. If Christianity were a galling yoke, such a hard task, exhausting our energies, a man might take a vacation from his religion about once a year and go to Atlantic City and leave his religion at home and get a rest from it. If that is what our religion is I think we ought to need a vacation from it, but I understand the religion of Christ makes us grander and nobler and finer wherever we go, and we ought to take it with us wherever we go and make it so attractive that other people seeing that way of living, that religion, will want the same kind of religion.

It seems impossible that we can deal with the topic, "Stirring up Evangelism in the Church" without dealing with the *method* of evangelism. Evangelism is compared by Jesus to natural fishing. Jesus said, "Come ye after me, and I will make you to become fishers of men." So every minister today is a fisher, a fisher of men. No matter how much enthusiasm is stirred up in our souls for evangelism we must have the power which will enable us to win souls, to "catch men." And if we expect to win

souls and to "catch men" we must remember we cannot do so unless we use proper methods for catching them. I do not care how enthusiastic the fisherman may be, he cannot catch fish without using proper bait and proper methods. He may have sufficient enthusiasm and perseverance and patience, but unless he studies the habits of fish, he is not going to catch many fish.

You have to know something about fish. You can't catch trout by the same methods you use to catch black bass. You have to use the different baits and different methods to catch different kinds of fish. So it will be of little value to try to start up here a little enthusiasm for evangelism and not have power to carry on the work of evangelism.

I shall now touch briefly the matter of methods. There are many methods, many baits to be used in catching fish, many methods of evangelism—literature evangelism, every-member evangelism, praying evangelism, book evangelism. If one method will not work, we ought to try another; if one of these methods will not work, try one that will. The next time you go fishing go over to the book man and get a book that will deal with all these phases and methods of evangelism. Every minister ought to do that.

If I were going fishing tomorrow I should try to get hold of something that would tell me what kind of methods I should use to catch the fish that were in a certain stream in which I was going to fish. That would be one of the first things. Then I should get my equipment and have sufficient perseverance and patience and enthusiasm to stay on the job until I caught some fish. But if I didn't have those proper methods, I would get no fish, even tho there might be fish in such a stream.

Now, so far as fishing is concerned, there are fish almost everywhere. When it comes to being "fishers of

men," there are men everywhere. Talking about our Sunday-school work in the South, someone asked me the question, "Where shall I go to get people?" Where shall I get them? Where? I said—just go out on the street anywhere and start. Three out of four men that you meet have not found Christ. Just go out and talk to the first man you meet, and keep on talking to men, and you will catch some fish. You will catch some men if you use proper methods.

But, "Stirring up Evangelism in the Church" means more than methods. Yes, it involves more than that. It involves an appraisal of the task before us; it is a big job. Some of us in this movement thought we were going to finish up the job in about three years. Brother McCoy, Brother Riggle, and others thought we would have it over with in three or four years. It started out as "flying evangelism." Jesus was coming and we would have the job finished up. But we found that it required more than that, more years than that. We found that it would mean hard work, long hours, in our fighting against sin. So we appraised the task too lightly.

Then, we must envisage millions of souls. We ought to be able to see these souls lost, lost. I wonder if we realize, if we really are conscious of the fact of what it means to be lost. Did you ever see a child lost from its parents? Did you note the distress in its face? Did you note the tears? Did you note the breaking heart? Did you note the throbbing pulse? Did you note the child was worried, crying for its father and mother? It was lost.

Did you ever see a dog lost on the streets, lost from its master? There is that dog with wild eyes, and tongue hanging out, and it is searching and seeking for its master. It is lost. If we could only see the millions, yea the billions of souls that are lost today, wandering up and down the

earth, practically every one blinded by the power of sin, reaching out for something and not knowing what they want or how to find Christ! They are lost! How many of them? A million? Yes, a thousand million, and then some, are lost today, blinded by the power of sin, and they can't find their way unless somebody helps them. If we would get that vision to start that which will help us in arousing the spirit of evangelism, then we must be able to see the struggling masses of men and women struggling in the quicksands of sin and being dragged out at the rate of one a second. Every second a soul goes out of life. Every time your watch ticks counts a second, every second, another soul is in hell. Every time your watch ticks a second, a soul is finding its habitation in hell. Do we believe in the doctrine of eternal punishment? Sometimes I wish that we would act as if we did. If we believe in eternal punishment, why don't we act as tho we did?

I had a dream some time ago. I do not attach much meaning to dreams, but this dream made me think of my duty as a minister. I dreamed I had accidentally stepped into quicksand and I was going down; I was going down rapidly. My wife was there and other folks and I realized I was going down, and soon I would be out of sight. I let out one great cry, one great cry of desperation, "Help! I am going down! Quick!"

This is the message that I got out of my dream. I let out a great cry so that someone might be able to get to me and help me out. That is the condition of the world today. They are sinking in sin. In the quicksands of sin they are going down, and they do not know how to get out. It is up to you and me to get them out. It is up to you and me to throw them the life-belt, the safety life-belt of a full salvation.

Then I think of the millions and millions that are reek-

ing in the cesspool of sin, the rottenness, the corruption, the contamination; men so vile, so full of sin, so low in sin that it is unsafe to take your hand and touch any part of their body with your hand; men stooping to a level below the standard of the lower animals. Where is the animal on the face of the earth that will go as low as men will go in degradation, in impurity? None of the lower animals—a dog, a horse, a cat—none of the lower animals will go as low in sin and depravity and corruption as man will go. Why, now, we can't cast these people off, we can't say, "Away with them; we will not have anything to do with them." They are in this awful, filthy cesspool of sin, and they need to be taken out and cleaned up for God. It can be done.

It seemed to me in preparing this little talk that I did not see that anymore was needed to stir up the spirit of evangelism than simply to touch our hearts and arouse us to the fact that confronts us, to the conditions that are confronting us today. It seems to me that is all we ought to need in order to stir up the spirit of evangelism—to know the conditions. If out in front of this building the Atlantic Ocean would come right up to the edge, and if now a steamer, an ocean liner, with five thousand passengers, should strike a rock out there and for some reason spring a leak, and should begin to sink, and these five thousand passengers should be thrown out into the water and be in danger of drowning, I wonder what you would do when the cry from the lips of these men, women, and children was heard. I wonder if someone would have to stand here and preach for half an hour to get us to go out and do what we ought to do. Do you think we would wait? We would not stop to listen to preaching. Every man who could swim would be out there with his coat off and would plunge into the water even at the risk of his own

life to try to save somebody. We would try every line that we could use. We would put forth every effort to save them regardless of their color or their nationality or social condition. We would not stop to consider this meeting. It would break up without any dismissal or any benediction. There would be a grand rush to the door to help those who were going down.

This is the condition of people in sin today; men and women dying by the millions. And if we are in tune with God, by his great help, we hear the cries for help. If we do not hear them, there is something wrong with us. The man or woman who can sit quietly by, with folded arms, professedly acknowledging justification, sanctification, and all that goes with it, while millions are dying because they have never heard the gospel message as they should have heard it, has something wrong with his experience.

We ministers, then—this message is supposed to be to ministers—we ministers, then, who have to deal with the duty of arousing men, and who seek to stir up the spirit of evangelism in the church, we ministers and members ought to go home and build up a soul-saving church. There are fifty members to each minister. If every member would go to work in this business of soul-saving, we would soon evangelize the world. One man worked it out. He says, "If there would be only one saved man in the world today, say, Brother Neal, and if Brother Neal would save one this year, and then if those two men would save me, those two and I then would each save one next year, and then those that we saved and we ourselves also would each save one next year—you know how it works—and keep on, each one that gets saved in his turn saving one other person, do you know what would happen? This man has

figured it out. In thirty-three years of that kind of evangelism, we would have got to Christ 1,600,000,000 souls.

Well, now, what is the trouble? Why, the fact is patent on the very face of it that each one of us is not saving one each year. Now, what are we doing? I am very much aware of it, and I am afraid, that we are too self-satisfied, brethren. I am afraid we are too self-satisfied with our religion. Men all around us are lost; men all around us would like to be saved but do not know how.

How did you get saved? How does it happen that you and I got saved? I was away out in the brush of Pennsylvania, away out in the backwoods of Pennsylvania about thirty-five years ago. Brother Riggle and his wife came out there. There were no automobiles then; no vehicles of any kind then; no good roads then. They walked for miles to the meeting and carried their baggage in their hands, and they brought me to God thirty-five years ago because somebody pushed out, somebody denied himself, somebody went with poor clothing, somebody prayed and somebody wept for me, and I was brought to Christ. Don't you believe that if there were more of those things today and that if more people could hear a gospel like that, more would come? The *Year Book* gives this reformation as having between 40,000 and 50,000, I believe. Do you know if each one of us would bring one to Christ this year, the big tabernacle would not begin to hold the big crowd next year?

Well, now, I say, it would not begin to hold it. Shall we go away and say, "He has the facts all right. He presented it all right"? Shall we go away and say that and do nothing? Or shall we go out from this place and say, "I am going to save all the souls that I can this year"? Somebody has made the statement, and I am inclined to think it is true, that the church as a soul-saving

body is only 50 per cent efficient. I wonder if that is not true. I am inclined to think it is true—only 50 per cent efficient; that is, we are doing only one-half as much as we could do.

Do you know, if I had my money in a bank that was only 50 per cent efficient, I would get it out tomorrow morning? I would withdraw my money from that bank tomorrow morning. If I knew that fellow was trying to sell me an automobile only 50 per cent efficient, I would not buy it. I don't want anything only 50 per cent efficient. Now the church of God, I mean the people of God, are only 50 per cent efficient. How many of you here are in every service of the local congregation, in Sunday-school, morning and evening preaching? How many of you are giving into the Lord's treasury at least one-tenth of your income or giving fifty-two weeks in the church year? How many of us are doing the best that we can to bring men and women to Christ? I wish you would take that thought with you—somebody has said that the church is only 50 per cent efficient.

Evangelism does not necessarily mean preaching. I wish we could get men's minds disabused from that idea that evangelism necessarily means preaching. I wish we could go back to our congregations and get every member engaged in the actual work of soul-saving. You don't have to be a preacher. You can talk to men and women about their souls without being a preacher. Evangelism—it means bringing men and women to Christ. Put somebody on your prayer-list; try and bring them to the services. Go after them until you have brought them through into the experience of salvation. Pray for the brother that as he delivers the message, he may reach hearts. I believe we can do it.

I declare, brother and sister, our indifference as pro-

fessed Christians is a tragedy. It is a tragedy. The church of God in many instances is standing still. We are moving hardly at all, if we are moving. If we are moving, we are moving away backward; we are losing people. There are not congregations in all of the States in the Union today, and I am satisfied that if an appraisal were made today of the number of members we would find that there are instances where there are fewer members in 1928 than a few years ago. That is going the wrong way. What is lacking? The spirit of evangelism in the church. We need more of it.

I wish to say in conclusion that it is a case of live or die. If I do not save souls, if I do not work for God, if I do not put my best into the service, I shall die. I cannot afford to die; I want to live. I want to walk up the golden streets of the New Jerusalem and thank Brother Riggle if he gets there before I do. I want to meet Abraham and Isaac and Jacob. I do not care if it is a way of sorrows here on earth. If it is that way or not, I want to get into heaven and be satisfied. But if I want to get there, the only way to get there is to work. You cannot pray your way through to heaven. You cannot believe your way to heaven. You must go to work and you must apply yourself to saving souls if you are going to get into heaven. It is a case of life or death.

We ought to inaugurate in our local congregations a group of praying members to go out and visit from house to house and build up congregations by that method, as well as by the preaching method. We shall find that that method will bring more souls to Christ than the best sermons you can preach.

I remember a story of a young man who was asked, "Brother, are you saved?"

"No, I am not; I have been hearing you preach twice

every Sunday for seven years without a single exception, and I am not saved."

They went together to a room and had prayer. The young man got saved, and more was accomplished in five minutes than in preaching many sermons. Yes, that is true everywhere. I believe we ought to open up Sunday-schools and cottage-meeting work everywhere, for this personal evangelism. I mean that we should go out in co-operation with our pastors. Do not work independently. We ought to work together.

Get out everywhere, and I mean everywhere, all over our cities and countries wherever there is an open door, and if there is not one, get one open where it is closed, and go in with the gospel and bring souls to Christ. I believe we ought to stir up the isolated saints everywhere.

Everytime I hear that word "isolated" it makes me smile, because I cannot imagine Paul as being isolated for more than two or three hours. Can you imagine, can you get a picture of Paul's sending out a letter saying, "Brethren, please pray for me, I am isolated"? I remember they lowered him with a rope, in a basket, over a wall of a certain city, but as soon as he was up and fixed his hair and put on his coat, he was out preaching in the next city. He had no time to send up a cry, "I am isolated." Brethren, do not let us allow ourselves to become isolated. Unless you are in the Sahara Desert you do not have to be isolated. Start a prayer-meeting somewhere, if necessary, to break up this isolation.

I am trusting that we shall break up the shackles of our jealousies and self-pity, and our timidity, and shall have less that offends us, and that we shall get busy before hopeless, helpless, Christless millions have died in sin. Brethren, we shall have to break those shackles of covetousness, selfishness, jealousy, indifference, and I don't know

what more; if I knew what more enemies we had I would add them too. These little things are hindering us from saving souls. While we are bickering, these souls are dying and going out into an endless hell. May God help us.

CHRISTIAN AND SINNER CONTRASTED

B. E. Warren, Pastor, Ft. Meade, Fla.

(Sermon in General Evening Service)

(Introductory remarks by the chairman, H. M. Riggle: For more than forty years the speaker tonight has been in active work in this great reform movement. I think it was in the year 1888 that I first came in contact with him. He needs no introduction, but he does need our prayers.)

I appreciate very much this splendid congregation, and this most glorious Camp-meeting, and I believe and have felt that the Camp-meeting thus far has been worth all the sacrifice and service spent on it. I appreciated also what Brother Riggle said when he stated that your servant tonight needs your prayers. Let us look to the Lord earnestly for his divine blessing upon this service.

I call your attention to the Scripture lesson found in the third chapter of the last book of the Old Testament and the eighteenth verse: "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

My lesson is to show what was and is the characteristic difference, the contrasted difference between the righteous and the wicked, or the sinner and the Christian in this world, and also in the next.

Christianity is a glorious success. The religion of the Lord Jesus Christ is not a failure. There is nothing in the world to be compared with it. In fact, everything else wears the aspect of death and dissolution and will utterly perish in the midst of the fires of the last day. So let us all look earnestly to the Lord that we may get something

out of this message tonight that will stir our hearts with a real anxiety to seek and to save souls who are not saved, to cause them to become hungry for the salvation of Jesus Christ.

The Christian in this world—What is his experience? The Bible tells us that if we shall continue in God's Word we shall 'know the truth and the truth shall make us free.' It tells us in the eighth chapter and the thirty-sixth verse of the same book of St. John, "If the Son of God make you free, ye shall be free indeed." In Romans, the sixth chapter, and the twenty-second verse, the writer says, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." There is nothing that a man may be made free from in this life except sin. There is no such thing as freedom in this life but freedom from sin.

Sin is the only thing wrong with the human family. Sin has degraded the physical being, the mental being, the moral being, and the spiritual and the social being of man, and we might say too that the financial interests of the human family have actually been sacrificed to the wolves and bats and the devil is getting the advantage of a great deal of the millions of dollars in this world. But I am thankful that the salvation of our God will put us in such right relation to him and such right relationship to mankind that we have every power and faculty of man's being consecrated and subordinated to the service of the great King of heaven and earth, and, thank God, we may feel keenly the importance of this glorious possibility.

I am thankful that this is a practical Christianity, and it will do nobody any harm. In fact it will lift us to a plane of happiness and joy and peace that no other element of life can possibly bring us. And I am thankful that it is a success right here in this world, benighted, cursed, and

ruined by sin. And I am thankful that by divine grace, God gives us power by prayer over the enemy of our souls.

This is the experience of the Christian in the world. He has passed from darkness into light and from death to life. He is a new creature in Christ Jesus. He is free from the bondage of sin. He has power over sin. He has sweeping victory. He can walk over the rudiments of the world and the iniquity of the sinner with no desire to have any of its influence over him. And he can have glorious and constant victory three hundred and sixty-five days and five hours and forty-eight minutes and forty-eight seconds of every year. "The God of peace shall bruise Satan under your feet."

I am thankful that it is the privilege of the Christian to be "kept by the power of God through faith unto salvation ready to be revealed in the last time." I am thankful also that it is written in the Bible that "we know that we have passed from death unto life because we love the brethren." It says, "Ye are of God" and "the whole world lieth in wickedness," and "We know that whosoever is born of God doth not commit sin."

Folks in the world seem to know a great deal about everything else, but they do not know for a certainty about their own standing with God. This is more vital, my beloved friends and brethren, than anything else under the broad canopy of the heavens. May God help us to see that this is vital. The object of these camp-meetings and of the expense and of the services here is for the purpose of revealing the redeeming grace of God to mankind and bringing him back soul and body into right relationship with his Creator. I am sure that God Almighty is going to save many souls. I am sure he is going to give light to many minds. I am sure that this Camp-meeting is going to be a soul-saving station here all the week. I

am sure that the great truths of the Bible will speak for themselves here. I am glad that we can have confidence in the God who created the heavens and the earth and that perpetuates our life and who thrills all the planetary systems. I am glad that he is able to do for us "abundantly above all that we ask or think according to the power that worketh in us."

But how about the sinner in this world? How about the sinner? What is his condition? The Bible tells us that the sinner is "holden by the cords of his sin." The Bible tells us that the sinner is led captive by the devil at his will. The Bible tells us that the sinner's experience is, "When I would do good, evil is present with me." The Bible tells us that the sinner would like to do what he feels in his own moral being that he ought to do, but sin is a preventing and dominating influence over him; therefore he is subject to sin and to the service of sin. The Bible tells us that he is in darkness, that he "walketh in darkness"; that he "knoweth not whither he goeth, because that darkness hath blinded his eyes." The Bible also tells us that the sinner is under the power of sin; that the sinner is the slave of sin; that sin is exercising its domineering influence and power over the sinner and he cannot help himself.

But Jesus Christ can break the shackles of sin and let the poor captive go at liberty. Thank God for the reality of that great change as preached by Christianity. Thank God it is possible right here in this life. The Bible says, "If any man be in Christ, he is a new creature."

What is the condition of the sinner? He is under the law of sin and death. He is under the dominion of sin, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). Why did not God send his Son into the

world to condemn the world? Because the sinner is already condemned—he needs no more condemnation. The apostle Paul says, "God condemned sin in the flesh." While we are here in the body Christ has made it possible for us to be saved, for we are told, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." Over here in the Epistle of Titus, in the second chapter, the eleventh verse, and in following verses, we see that the sinner is devoid of grace and needs salvation and never will get it, never will get out of sin by growth, by culture, by education, by development, but by the power of the infinite grace of the Christ of God only is it possible to eradicate sin from him and extricate him from the bondage of sin and make him free. This is his condition. Jesus was sorry for the sinner. In Matt. 11:28 are his words of gracious invitation. The sinner is under the bondage and yoke of sin. He is laboring there. He is heavily laden, but Jesus promises him rest in Matt. 11:28.

I want you to see the characteristic difference between the sinner and the Christian in this life—the sinner is bound, and the Christian is free.

What about the two in death? Notice here in the book of the old patriarch Samuel, where it is written, "Let me die the death of the righteous and let my last end be like his." Yes, and notice Rev. 14:13 for the condition of the Christian in the after life. I thank God that the death of the Christian is blessed. See Ps. 23:4. Paul said that it is far better "to be absent from the body and to be present with the Lord." And the Apostle gives his testimony in II Tim. 4:6-8, as to the blessedness of the life hereafter for the Christian.

How about the sinner? He is not ready for death, for the Bible tells us in Heb. 2:15 that the sinner is all his lifetime subject to bondage through the fear of death. Oh,

what a pity! He knows what a future awaits him if he is not ready to die.

An infidel was asked if he was ready to die. He said, "No, sir; it is like taking a leap into the dark." So it is with the sinner; but the Bible says of the Christian that "God hath brought life and immortality to light through the gospel" of Jesus Christ.

Oh, what a marvelous change! Oh, the stupendous grace of God that will save a sinner and reform him and bring him back into right relationship with his Maker.

The Bible says of the sinner that he is cursed in death (Rom. 6:23). Then the Bible says of the sinner that his light will be put out of his tabernacle and the spark of his fire shall not shine. See where he is going! No wonder the infidel says it is "like taking a leap into the dark."

Did you ever stand at the bedside of a dying Christian, of one who is a follower of Jesus Christ? Yes, I have many times, and very likely you have. Let me tell you about it. The Bible says, "Precious in the sight of the Lord is the death of his saints." This covers the continents in its application. We can readily see that the death of a Christian is a precious thing in the sight of God. Why? Because the Lord accompanies us down through the valley of the shadow of death and he lights it up with immortality. There is no gloom, there is not a shadow, there is not a doubt, there is not a fear, there is not a tremor at all in the heart of the devoted Christian then. He is ready to be "absent from the body and to be present with the Lord." I pray God for you to see that there is no other road to lead you into life but the glorious life of the Christian. The Bible says, "We shall drink of his pleasures forevermore." Thank God for eternal life.

Job tells us in the eighteenth chapter and eighteenth verse about the condition of the sinful, unregenerate soul

hereafter. "He shall be driven from light into darkness, and chased out of the world." Think of it! The wicked "shall be driven from light into darkness, and chased out of the world." Can you not see by the actual expression used there that he goes reluctantly? He is driven. He is forced out of life into darkness. Job says, "And chased out of the world." How horrible the picture! Soul in sin here tonight, can you not see that it is a dreadful thing to live and die in your sins? I pray God that you may come to your right reasoning as the prodigal son did and say, "I will arise." I hope you will say, "I will seek him while he may be found; I will call upon him while he is near, and be saved."

Follow the sinner right on down into the valley of the shadow of death. We have the record here of two characters who lived on earth and died, and went into the great beyond—Lazarus, the Christian, the righteous one; and Dives, the rich man, the sinner. The Bible says that both died. What is their condition out of this world? Ah, Dives says, "Send Lazarus." Here is a fellow talking from the wrong side of the gulf. Notice the contrast in the condition of the two men. Don't you see the contrast in this life down here? You can also see in this parable the contrast in death, after death. You see the contrast over there beyond the bounds of this poor world. "Send Lazarus," cries the poor sinner in the torments of hell, "that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Oh, men before me tonight, let me tell you there is no member of any human family who has ever been in that awful place, but who went there directly or indirectly through sin. Why should people scoff today? Why should people refuse to give up their sins? Why do they reject the Son of God as they do and not surrender themselves to God

Almighty, to God who is the founder of every blessing? May the Lord talk to every human being here tonight, for Jesus' sake.

That man Dives in the parable of The Rich Man and Lazarus says, "I am tormented in this flame." Some folks tell us that there will be no consciousness after the soul is separated from the body. They say we shall be like vegetables, plants, and like the beasts, and that when we die that will be the last of us. But the Bible says in Heb. 9:27, "It is appointed unto men once to die, and after that the judgment." God help us to see that there is something else after death, and to have a care for our souls, and to feel and know that judgment infallibly will follow the human family after this life.

It depends upon your own volitional powers as to whether you will accept Jesus Christ or reject him. I pray God that the Lord may get hold of every heart here that is in sin and make you feel the indispensable necessity of consecrating yourself to the Lord.

What about the righteous over there? Why, this sinner, Dives, over there in the balance of eternity says Lazarus, the good Christian, "is comforted, but I am tormented in this flame." Oh, see the contrast over there. Do you think it is good policy to take the broad way out of this world? But, says one, "I want some pleasure; I want a little fun. I want some happiness!" The Bible says that Moses "chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season." I have never heard of any living being criticizing Moses for having made that sort of choice. Did you, brethren? Have any of you in this vast audience ever heard or seen an individual criticize Moses for choosing to "suffer affliction with the people of God rather than enjoy the pleasures of sin for a season"? The Bible

says that he was looking forward to a great reward. Anybody who ever heard a soul criticize Moses for this wise choice, raise your hand, please! Not a single one! This is evidence that Moses made a wise choice. Yes, he did. He made a wise choice.

Do you believe, then, that death ends the whole affair? No. Go to the Mount of Transfiguration. Read the seventeenth chapter of St. Matthew's Gospel. There is Jesus, and there are Peter, James, and John on the Mount of Transfiguration. Behold who were in the presence of the transfigured Christ. We read that "he was transfigured [or changed] before them," and Peter and James and John saw not only Christ, but Moses and Elijah. Moses appeared on the Mount of Transfiguration, and we have Elijah, who was God's faithful prophet, who did not die at all, but who went to heaven in a chariot of fire. The Lord tells you we live in eternity just the same as we are here. Death makes no moral change, just a physical. It effects no deliverance from sin (see Rom. 5:12).

So on the Mount of Transfiguration, with Jesus and Peter and James and John, there were two others who came from the other world. Moses was over there. Elijah was over there. In this parable of the Rich Man and Lazarus, Lazarus was over there; the rich man was over there in that spirit world, but the rich man was on the wrong side of the gulf.

I call your attention to the resurrection. Notice there in Acts 24:15, the writer says, "That there shall be a resurrection of the dead, both of the just and unjust." The Christian and the sinner, or the righteous and the wicked, are all going to be raised. The Bible says, "In a moment, in the twinkling of an eye, the trumpet shall sound and the dead shall be raised, incorruptible." The living shall be changed. That is what it tells us plainly.

Turn to John's Gospel, fifth chapter, twenty-eighth verse, "All that are in the graves shall hear his voice." Then go on to the twenty-ninth verse of this chapter, "And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The poor sinner is raised to damnation in the resurrection, and the Christian who has Christ has gone down through the Valley of the Shadow of Death, Christ for him has burst the bars of death asunder, and he rides triumphantly from the place of the tomb and leaps into everlasting life, into unbounded realms of heaven, with all its glory and felicity. Thank God! We are to meet Moses and Elijah and Enoch and all the prophets, and to be with Christ forever and ever. Thank God for this family reunion in the home of the Lord of heaven and earth. God bless you and encourage your heart to take this matter earnestly into your very soul and consider it as you would any proposition that is worth while.

II Corinthians, fifth chapter, tenth verse, tells us, "We must all appear before the judgment seat of Christ." We must go to the judgment. How many of us must appear there? We must *all* appear. Where? "Before the judgment seat of Christ." He who is now the world's Advocate, Intercessor, Redeemer of soul and body will leave the mediatorial throne and come; the last trump will sound and as lightning flashes from the east to the west, he will resurrect the sleeping dead of all ages and bring us all to the judgment seat, "the judgment seat of Christ." What for? That a man may receive reward "for the deeds done in the body, according to that he hath done, whether it be good or evil." The Bible says, "Let us hear the conclusion of the whole matter, Fear God and keep his commandments, for this is the whole duty of man."

And again, "God shall bring every secret thing into judgment." I tell you those secret things, those things that transpire secretly, away from the eyes of men and women, at the judgment bar will be undraped and uncovered, and souls will stand there in their nakedness before God, and they will render an account to the Judge—not to the Savior, not to the Advocate, not to the Redeemer, but to the Judge of all the earth. "For we must all appear before the judgment seat of Christ to receive a reward for the deeds done in the body, according to that he hath done whether it be good or evil."

This is what will take place at the judgment. How will it be with the Christian? It tells us plainly in I John 4:17. We must be right here with God; then we shall be right with him at death and on the day of judgment, and we shall go to the blessed home that Christ has gone to prepare for "the redeemed of the Lord." Christ tells us over there in Matthew's Gospel, twenty-fifth chapter and forty-sixth verse, where the righteous will go and where the sinner will go.

John's Gospel, chapter 14, verse 2. Notice Christ says, "I go to prepare a place for you." Wonderful! A wonderful place! Cannot the great Creator of the heavens and the earth prepare a wonderful place for "the redeemed of the Lord"? He has prepared a wonderful place here in time and distance. Planets revolve in their respective orbits without bumping against each other. God, who made every beautiful thing in this world, certainly is great and wonderful in all his creation. He can make a beautiful place in which we are to live while the cycles of eternal ages roll. He says: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and pre-

pare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Some people think he is going to come down here and run this whole world and fix up this old place down here, but John 14:2 says, "In my Father's house are many mansions. I go to prepare a place for you." In another place it says that we are going to be "caught up to meet the Lord in the air." This is the way the Bible has it. This is the day of divine grace, and there is no other time but this world of time in which men are promised the saving grace of Jesus Christ. Oh, I thank God for this glorious reality.

Read now in Matt. 25:32 and 33: "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." He shall separate the one from the other. What? He shall separate the righteous from the wicked, the Christian from the sinner, the one from the other, and it shall be "as a shepherd divideth his sheep from the goats." "He shall set the sheep on his right hand, but the goats on the left." Read the forty-first verse of this same chapter: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Don't think that God's divine legislation is unjust or that there is anything wrong with the character of God. What is the reason that souls go to the devil's hell, to the lost world? I will answer that—because we make a hell of our own; we close ourselves in an endless hell. Therefore we are told in verse 46, "And these shall go away into everlasting punishment."

But it also says, "But the righteous into life eternal."

Oh, thank God for the endless, the eternal life of the righteous who are in the world beyond. The Revelator speaks of them when he says that over there he caught a view of them—"Who are these and whence came they?" They are like the stars above and like the sands by the seashore for multitude. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Are you going to meet with them, brother, sister, and after death to receive the crown of life? Are you going to be numbered with them, sinner? Are you, I ask you, in God's name? If you ever get there, you must decide some time. You are on the wrong road now, going in the opposite direction. The Revelator says, "What are these? And whence came they?" "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in the temple." And they are saying, "Hail, for the Lord God omnipotent reigneth."

Where are the wicked? Go to the twentieth chapter of the book of Revelation. It says, "And death and hell were cast into the lake of fire. This is the second death." There they are forever, for Jesus said, as it is written in the Gospel of St. Mark, they will go, mark you, "Where their worm dieth not, and the fire is not quenched." Don't believe this devil-invented doctrine that there is no hell taught in the Bible and that there is none in eternity, and none in reality, for you will find out. You have the testimony of those who were once here on earth. There is one testimony in the sixteenth chapter of Luke in the parable of the Rich Man and Lazarus. Somebody says, "That is only a parable!" It will make no difference. It was a parable to teach divine truth. Jesus used par-

ables all the way along. He spoke by parables generally and most of the time. The Lord help us! We cannot get away from the Bible. The Scriptures will never be broken. So, folks, what are you going to do?

I wonder who in this audience tonight who have found God will raise your hands. [Many hands were raised.] Look at the host of them, will you? How many in the audience want the prayers of God's people? How many? How many of you in this audience will raise their hands and say, "I want to look to God! I want to go to heaven!" Look at the hands! Oh, my Lord, help these people to pray in earnest that these new-visioned men and women may find God! Help these people to pray that God Almighty may move upon their hearts by the Holy Spirit's operation that they may come to this altar tonight and "seek the Lord while he may be found." Brother and sister, I pray that you may come to this altar here tonight.

LIVING TO SERVE IN MY VOCATION

E. A. Reardon, Pastor, Denver, Colo.

(*Young People's Meeting Address*)

If I took a text this evening it would be the words of the Lord Jesus when he said, "The Son of Man came not to be ministered unto but to minister."

I think we might ask ourselves what is meant by the term "vocation." The vocation in life is the pursuit for which one qualifies oneself or to which one devotes one's time in life—the occupation to which one gives himself or herself. The ministry may be called something higher than an occupation. It is an occupation, but it is more than an occupation—it is a great calling. Other great vocations are law, medicine, teaching, mechanics, and a number of other things. Civilized society demands that there be many kinds of labor to satisfy the demands of men.

Even the humblest person has a place in society. I could not get on very well without the baker. I do not have much need for the blacksmith, but he is necessary. I need the electrician; I could not get along in my house without the electrician. I need the preacher. I do the preaching myself most of the time, but I am glad to have been in this camp-meeting and to have heard my brother preachers. We need the doctor once in a while for a few broken bones. We need the ash man, too. We have a man who goes up and down the alleys in our cities, and I have use for him once in a while. I cannot take the ashes away myself. If I had a truck I might do it. But it only costs fifty cents or a dollar to have him take the ashes

away, and I need him. He is a humble member of society.

When I was living here in Anderson I was building a garage. There was an old German who used to come to see me. He was a good man, and when he would come sometimes I would invite him to my house. He would forget the story he told me a day or two before and would tell me the same story over again until it came to be so I could tell the story myself. I needed that man. He was a humble member of society. He was doing work I could not do. Society is in need of this kind of labor.

But in all these vocations of life we need God. Every man, every woman, needs to take God into the vocation. We need to be partners with him in everything we do.

One of the great fallacies today is that only preachers are called to do anything. Somehow or other men put the preacher on a pedestal. I think it is all right for his work's sake to lift him above the ordinary, common things of life. Yet he is a common man. It is a mistake to think that God will bless his work more than any other work of life. It is a big mistake to think that the preacher is the only man who can be blessed of God. Any man can get a blessing if he will ask God to bless the thing that he is doing. If God wants a man to go from ash pit to ash pit and will ask God to bless him in that, God will do it. Why, a man can be a humble man, he can do a humble work like that, and be a servant of society.

There are many men mentioned in the Scripture who were blessed of God in the work that they did. When they went to build the temple they needed stone masons and they needed God to bless these masons in the work that they did. I believe, brethren, that God's blessing was upon those men. I believe that if God will bless us in the work which we do, then life will be sweeter and

stronger. Of course, I must first say this—our occupation must be one that God can bless. I could not claim God's blessing upon me if I were a "booze-runner." I could not claim God's blessing upon me if I kept a pool hall. I could not claim God's blessing upon me if I kept a cigar store. I do not see how people can get God's blessing in doing some things that are not lawful. I do not see how some people can ask God's blessing on any questionable or unlawful business that they are doing. Let it be by honest toil that we do our work, so we can ask God's blessing on it.

It is a fine thing to know that every man can have an honest place in society. It is good to know that no matter how humble a man's work is he is a servant of society and society needs him.

God has to "cut the goods according to the cloth." He has to use the material, the human material, the best he can. If a man's mentality is not very good God has to make something out of him besides a preacher. I was talking to a man one time and he had made several failures in the ministry. He came to me and asked to get my endorsement for a pastorate out West. I was plain with him. I said to him, "My good brother, I think before you can make a success in the ministry, you will have to have something done with your head!" That was in my early days when I was rather blunt.

There are some people who are not mentally "cut out" for a preacher; they have not got enough "cloth." That is nothing against them. It is all right for men not to be preachers. I used to think that I would like to be treasurer of the United States. I had my "wagon hitched to a star." It is better to have a high ideal and have a disappointment than to be grovelling in the dust without that ideal.

We should confine our efforts to what we can do and be, and it is a grand thing to remember that every man in society can have his place and that there is a place in society for every man. I believe that if all those who are called to go to preach would get on the job and serve the Lord, there would not be so many idle men in the world. There are many men plowing corn who ought to be preaching Christ, and I suppose there are many men preaching Christ who ought to be plowing corn.

We should have our hearts tender and submitted to the Holy Ghost. Every young man and woman before they apply themselves to the world's work, before they offer their lives to the world, should first of all say to the Lord, "Lord, hast thou anything for us to do in a spiritual way?" Ask God if he has a place for you in his service. We ought to find out first about a place for us in his service, and by trying to find out what the will of God is, and by prayer, and by doing the best we can, we can find our place.

Would not this be a great world if we were all preachers? I don't know! It might be worse than it is. But the Lord has made some of us pastors, some of us evangelists. There are others in the world besides preachers, and there are others who have their places in society. They have their place in the world, and God can bless their work.

I don't want any of you people to get comfortable in selling goods and clerking and typewriting if God wants you to preach. But if God has not called you to preach, and you ought to be a clerk, or you ought to be selling goods, or you ought to be a typist, then I want you to be as comfortable as God wants you to be.

I think that success in life depends upon two things, not always upon these two things perhaps, but generally upon these two things: first of all, a right view of life.

Some young men and women start out in life to get out of life all they can. That is selfish. The unselfish idea is to put into life all you can. It is very commendable indeed to see a young man developing his talents, but it is another question when we ask why he is developing his talents. What has he in mind? For a young man of talent to go to school and to plod along and to make the most and the best of himself by his own efforts, I say is commendable, but it is more commendable if he does that with Christ in mind. We should live in the fear of God and make the most of ourselves for his glory.

Now, let us notice, secondly, the idea of service. "The Son of Man came not to be ministered unto but to minister." And he "took upon himself the form of a servant." He emptied himself that you and I might be rich. Jesus demonstrated in his life and in the ministry of his life to mankind the beauty and the joy and the blessing of a life of service. He took the right view of life, and if we follow in his steps and get the Christian spirit we are going to live to serve, whether we are preacher, mechanic, or what not; we are going to live with the idea of service in our minds.

"Servant" implies two things at least: humility and consecration. The place of the servant is not the place that worldly people are seeking these days.

When I went to school they used to say to me, "Climb up, boy; there is plenty of room at the top." In the kingdom of God we say, "Climb down, boys, there is plenty of room at the bottom!" And that is a fact; down at that place of a servant there is plenty of room. There are not many people seeking that, for it is a lowly place and people do not seek it. Selfishness has gripped lives and people are doing all that they can to make everything out of themselves except the thing that God wants them to be.

Service implies humility. When we take the servant's place under God and under men, in the truest sense, we develop our lives in the richest, the fullest, and the best way. I think when we serve ourselves, when self is the end of our service, we make very little of life, and then life becomes a disappointment. But when our lives are placed under the shadow of the great life of the Lord Jesus Christ, when they are placed at his feet, when they are given over to him, he makes of them what we never could make of them.

There should be a *life* of service. If we serve God in our vocation, it is not simply one act of service, it is a life of service. You know there are some people who would like to do one act of service and then they think it is all done. They just get down on their knees and have one act of consecration and think then that that is all there is to it. They ask forgiveness once and straighten up their lives for a while. Just one act of repentance and there is nothing more. But, my friends, life is not made up of one act of repentance and forgiveness. It is not one act of kindness, but a life of kindness; not one act of service, but a life of service. And we do not see life as God wants us to see it, and we do not serve life as God wants us to serve it unless we take the place of a servant.

When I went to school I had a teacher I loved very much. I found myself combing my hair very much as he did. But after I became a little older and attended the teachers' institute and met Pete Corson (he was then superintendent of the schools in Ohio), when I saw him, the great big fellow, the man of brains, I got my eyes on this man and forgot my other friend. I thought I had somebody bigger, and I fixed my eyes on him and wanted to be like him. But when I got salvation, Jesus Christ became my great ideal, and I wanted to be like him. I

am not like him as much as I ought to be, but I want to be like him, lowly like him, a man of prayer like him, a man of service like him, and I want to be like the apostle Paul, who went about everywhere he could serving his Lord. His life was a life of service. We can go wherever we please in this big world and Paul's influence is there. Paul is a bigger man than ever, bigger than any other man who walked on earth, except Jesus. He speaks louder today than ever he spoke on earth. He was a man of service.

And you might go through the list of men and women who have influenced the world. They are men and women who have caught the secret of this whole thing, that of service. Service ought to govern our lives.

If we can bring to our vocations this spirit of service, we will make life richer, fuller, and sweeter. May God bless you.

OUR LITERATURE

R. L. Berry, Managing Editor of Gospel Trumpet

(Ministerial Convention Address)

My text is, "The Lord gave the word: great was the company of those that published it" (Ps. 68:11).

The Gospel Trumpet Company is supposed to be composed of twenty-four members, legally speaking. That is true. But I like to think of the Gospel Trumpet Company as composed of 1,921 ministers (ordained and unordained), 34,709 members of the church of God in congregations scattered around over the country, 268 isolated members, 66,201 Sunday-school students, and 12,276 young people in our congregations. I like to think of them as the real Gospel Trumpet Company, the great company of those who publish God's word.

Now, this company began rather small. It is like the little stone that the prophet saw being cut out of the mountain and that grew until it went all over the world.

About forty-eight years ago there was a minister down in this State who received a wonderful vision of what the church should be. He saw that this great church of Jesus Christ ought to be united; that division and sectarianism are evil and sinful; and he made up his mind to forsake division and sectarianism. He began to preach that thing. Some years before that this preacher was sanctified wholly by consecrating himself wholly to God, and therefore he felt impelled to go on preaching the new light he had received from God. He was a poor preacher—nearly all holiness preachers are poor preachers—but that did not daunt him at all, and he began not only to preach,

but he started a little paper down in Indianapolis. He got some old pieces of iron and some old pieces of lumber together to build a printing office, but the winter came on before he got down to it and he fixed up a printing office in his own home, and he called the paper he printed the *Gospel Trumpet*. He had very hard sailing for awhile. Sometimes he did not have any money to print it, but he told the people to be patient and they would get their full quota after a while.

Now, see just what we have in the way of the Gospel Trumpet Company's plant today. We have a plant that covers nearly an acre of ground, with 250 men and women working there, with great printing-presses rolling all the time; and we are putting out tons and tons of literature year after year. I pray God that it may not only keep on going, sending out literature, but that it will be gospel literature that is filled with the truth and that will lead people into light.

The Bible is literature; it is indeed literature. The Bible ought to be in every public school in America, in every room in every public school. Every room ought to have the Bible in it every day. That is what I believe in. It is the best literature. It ought to be read even for the sake of the hearing and getting the best of literature before the children. It is God's Book to us. It is God's great Book of sixteen hundred pages or somewhere around there, God's book of sixty-six smaller books written over long periods of years. He took infinite patience in giving that Book to the world; he inspired the best men in the world, the best men that the world ever knew, to write it. He preserved it through persecution and fire, and he has kept it going, and it has gone all over the world.

We are interested in publishing literature—Biblical literature, literature about the Bible. Prophets and apos-

tles were specially inspired—get that word "specially inspired." Nobody can write a Bible anymore. We are not trying to do that. We do not need to do that. But we do need the Spirit of God in order to understand God's Word and to write about it in such a way that our writing is truly Biblical. You know, ministers in those old days were approved by the Holy Spirit and the church and were inspired by the Holy Spirit to preach the Word. Today I believe in men filled with the Holy Spirit, just as Peter was filled with the Holy Ghost on the day of Pentecost. So today, preachers should be empowered with the Holy Spirit to preach the truths of God, and we have been hearing some of that in these meetings.

Just as we need men filled with the Holy Spirit to preach, we also need men filled with the Holy Spirit to write. It is just as necessary. We need literature created through the inspiration of the Holy Spirit, and we need it today just as badly as we need preachers to preach the Word today. I pray God that we may have a literature that is the soundest, the sanest, the most inspirational literature in this country.

The Gospel Trumpet Company started out on the proposition that God's Word is true; it is to be preached whether men like it or not, and I am glad that that is the truth we are working on today. We are not trying to make it popular, but to make it convincing, to lead people into the truth. We have about seventy-seven titles of books we are publishing. I am not so much interested in these different titles, but what is in these books, what is their character. I believe these books show they were written by men and women of God. They carry the Biblical message. They carry conviction. Why, we have had letters on file here by the hundreds, letters from people who have been convicted and convinced and saved and

sanctified by reading the literature of the Gospel Trumpet Company.

When I was pastor in St. Louis I had a very queer experience. One day a man came over there and told me he was reading the *Gospel Trumpet* one time, and he was much influenced in reading it, and he said, "I have come over here to see if you people practise what the *Gospel Trumpet* preaches!" I told him to keep on coming to see if it was true. That is what these printed messages do. They drive people to the Bible. They drive them to their knees. They lead them to the Bible, and it leads them to God, and if they get the experiences of salvation and sanctification, it teaches them to believe in the healing of their bodies and it leads the people to Jesus Christ.

Our literature is the most wonderful literature in this country, the most Biblical. It will do the most good if it is only circulated. Every one of us should read this literature and recommend it to others. We can point people to this book, that book, and the other book, which will give them light on the problems over which they are troubled. These printed messages carry the same conviction, the same power, that the spoken messages of the authors carry. I tell you we ought to circulate these messages.

Let us come now to the periodicals. The periodical literature of the Gospel Trumpet Company, "our literature," mind you, is the vital factor in the progress of this great movement. The first periodical is the *Gospel Trumpet*. It is first in time and perhaps first in interest as far as the teaching of this truth is concerned. The *Gospel Trumpet* was dedicated to this proposition—the salvation of the people and the entire sanctification of believers, and the unifying of all believers in the one body of Jesus Christ. The Word of God is true, and all of it is to be taught; all of it is to be practised; all of it is to be taught

everywhere. The *Gospel Trumpet* is a fearless exponent of Scriptural truth. It never held back a thing because people did not like it.

Brethren, in the name of Jesus, I pray that this thing may ever be the fact with the *Gospel Trumpet*. It is a messenger of truth, of life, and of faith. It is a light-bearer. It is a torch of life, bringing light into dark hearts and into dark places. It is a shepherd. It is a feeder of the sheep of God. People tell us that they are isolated, and they read the *Gospel Trumpet,* and that is all they get of our message, but the fact is that they read it enough so that when these people get into a congregation of the brethren they are full of life and they testify just as victoriously as those who are in the congregation. And those who are in the congregation need it, too.

Most folks tell me that those who read the *Gospel Trumpet* are in a better spiritual condition than those who do not read it. If that is true, I will then recommend that every pastor get every one of his members to subscribe for it. The *Gospel Trumpet* is a good thing to go before the pastor, to introduce him. It is a fine paper to follow him up and to talk to the people after he has gone. Thousands of people have got light on the Bible through reading the *Gospel Trumpet*—thousands of them. We should be "100 percenters" for the *Gospel Trumpet*. Preachers, laity, and everybody, should subscribe for it. Pastors should talk about it and urge all homes to subscribe for it.

It is the messenger of evangelism. Why do I say evangelism? Because it is used to convince and convert the soul, and I pray God to give you a vision of what you can do toward the circulation of the *Gospel Trumpet*. If you would, wherever you hold a meeting, get the people to take it for a year, don't you think the mortality of the young converts would be less? We do not take care of

the young converts as we ought. They need the most careful attention, just as our own babies need careful care. We should give the young converts more care, so as to keep them alive. The *Gospel Trumpet* in the homes of those who are new converts will help very much. They will read it every time they pick it up, and it will give them something good to think about.

Just a word to the evangelists. I do pray that you will do your best to introduce the *Gospel Trumpet* into every home wherever you go. I wish you would think of the *Gospel Trumpet* as being the chief exponent in the United States, and I suppose in the world, of Bible unity. There are other magazine articles, etc., talking about unity in a way; but do you know of a single paper that talks about unity as does the *Gospel Trumpet?* It goes right back to the Bible and founds its belief right on what the Scriptures say. Yes, it says, pay the price, go right back to New Testament unity. Do you know of any paper that publishes such a doctrine as that except the *Gospel Trumpet? Then,* if God is in this great movement to bring back his people together, should not the *Gospel Trumpet* be sent everywhere and we increase its circulation far beyond what it is now? Friends, if you will help us, we can get it into more homes.

A word about the young people's papers. The *Young People's Friend* and the *Shining Light* are the two best young people's papers printed in this country carrying the same message. Of course, the paper for the older folks, the *Gospel Trumpet,* is written for the strength and maturity of the older people to whom it goes. That is right. With reference to the young people's papers, the *Young People's Friend,* and the *Shining Light,* they are wonderful periodicals. I have been thinking that if the homes of the people got these papers as they ought, how

much better the young people of the church could be. Most of these papers go to the Sunday-school. That is all right. But every home where you have growing children ought to have these young people's papers coming to it. We can never be able to do a great deal more good than we are doing until we circulate these papers more than we are circulating them.

Every church ought to have a book table in it. I was in a church of our own people down here, and as I came out I saw there in the vestibule a neat table covered with little stacks of books and tracts piled upon it, with tags and prices on the books and tracts. Some were free. All were neatly arranged. They attracted my attention, and I took some of them up. You can circulate these ministers of good literature by having a book table and having some good person in the local congregation in charge of it. There should be a colporteur or distributer of literature in every local congregation. Bro. D. E. Achor is going to try to get that; he says he is going to do that or die in the attempt. I hope he won't die; we need him.

Everybody ought to be a "booster" of our literature. Some persons send some out to their friends by mail, and get it going in that way. Some people send out tracts in the mail to their friends. Some people put up wall-racks and use the literature that way. These wall-racks are called "Silent Preachers." They do good. You can use tracts in other ways. These are "boiled-down," heart-heating messages, straight from the shoulder. With such great and wonderful messages, brethren, continually going out, we ought to try to "boost" literature with every means in our power.

I might say that from the very beginning of this movement an intense loyalty has characterized the followers. They believe most earnestly in the message that the *Gospel*

Trumpet voices. They truly believe that the *Gospel Trumpet* has a prophetic message and they believe that the reformation through this agency and other agencies is carrying out God's plan for the restoration of his true church.

Brethren, let us use more of these messengers than we have ever used before.

A NORMAL LOCAL CHURCH WILL BE A GROWING CHURCH; AND WHY

C. E. Byers, Pastor, Springfield, Ohio

(*Sermon in General Morning Service*)

In my weakness I solicit your prayers. I invite your attention to the sixth chapter of Acts. We shall read the seventh and eighth verses, and then turn to the nineteenth chapter.

> "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.
> "And Stephen, full of faith and power, did great wonders and miracles among the people."

> "And many that believed came, and confessed, and shewed their deeds.
> "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.
> "So mightily grew the word of God and prevailed."

I am sure that my subject this morning states a great fact, and I pray God will help us to get hold of it. This fact of truth stated in this reading of the Scripture this morning is seen very clearly in all parts of the Scripture, even back in the prophecies. You remember how Solomon spoke, when he got a vision of the church (Song of Solomon, sixth chapter, tenth verse): "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

In these four expressions we catch the thought of the growing, conquering church. These four expressions not only give us the idea of a growing, conquering church, but of a church going forth, spreading itself upon the whole

earth. "Looketh forth as the morning"—spreading itself like the morning as it breaks upon the earth, solemn and beautiful; so the church likewise is to spread itself over the earth as the morning, bringing light and hope. "Fair as the moon"—charming and attractive, radiant and spotless; so, we might say, will be the growing, conquering church. "Clear as the sun"—bright and glorious, warming and comforting. "Terrible as an army with banners"—militant and triumphant, growing and conquering, going forth to conquer. This gives us the idea of a growing church, a conquering church, spreading itself in all the nations of the world.

Daniel also describes it in the vision of Nebuchadnezzar concerning a little stone which he saw cut out of the mountain without hands, and it grew and filled the whole earth. I am glad that the church of God is not something that is to be confined to one small center of the earth, but it is to be a growing church, a conquering church.

Again, Jesus said, referring to the church, that the kingdom of heaven should be something like a grain of mustard seed. It should spread itself and grow so that the birds of the air would lodge in the branches. This gives the idea of the church's being a growing church. So many of us are satisfied with just a few members in the local church, but I find that Jesus Christ himself was interested that the church should go to the whole world.

Then again, we notice in the first chapter of Acts and the eighth verse concerning the growth and extension of the church. We find Luke writing that after the disciples should receive the gift of the Holy Spirit they would have power and would carry the gospel to the whole world. The early church had the impression that the gospel was not a local affair but should spread itself into every city and hamlet, and it seems to me that all Scripture points

to that fact of a mighty, growing institution conquering the world.

We further notice in the nineteenth chapter of the Acts of the Apostles and the twentieth verse, "So mightily grew the word of God and prevailed." I am convinced that God intends that his church shall not be a little group of men and women hidden away in a little corner of the world. When we think of the term "prevail" it means to us "break through," "overcome," "dominate"; it means having the chief power in the building of a Christian world.

Now we come to the idea of Jesus. Jesus and the apostles had the vision that the church should be a growing church, and so mightily did they have the idea that they broke through all opposition and persecution. Think of how the church was started in Jerusalem and how it fought its way against every other religion that might prevail and grew until it filled every part of that city. I pray that we as ministers and members of the local congregation will get the idea that we are not to be satisfied with a dozen or two in our local congregations, but I believe that our local congregations of the church of God should be numbered into the thousands. I remember a few years ago when a brother was speaking in the old auditorium he was looking forward to the local churches numbering into the thousands. At that time the local church at Springfield numbered about fifty members. That gave me a new vision. I said to myself, if that can be accomplished in one place, it can in another, and if it can be accomplished in Jerusalem, it can be accomplished elsewhere, and thousands can be brought into the kingdom of God.

What is a normal church? The church at Jerusalem was a normal church. I want to quote you Acts 1:14 to show you how they prayed. That church was a praying

group. Until we can get our members praying the church will never do what she ought to do. Let us notice the first chapter of Acts and the 14th verse: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Here we notice that these one hundred and twenty prayed all day. They used the "upper room."

I pray that God will help us, brethren, in our local congregations, never to stop until every member becomes a praying member. I believe that is the thing that caused them to spread out—their prayers, and it was God's blessing on them. God came upon them. And if every member of the church is a praying member, and if all members are of one accord, we might have the same experience. If our congregations are to be normal, we must have praying members. And I say to you that praying members will bring us all into one accord.

We notice again that they were all filled with the Holy Ghost. I tell you, friends, here is the secret of the growth of the church of God. Today we have many members in our local congregation who know nothing about the baptism of the Holy Spirit. If we expect our local congregations to grow and fill the city, brethren, it will have to come from that very standpoint, that they are all filled with the Holy Ghost. I cannot conceive the idea that the Lord poured out his Spirit upon only a few, but we read in the second chapter that they were "all filled with the Holy Spirit." I am glad that we can all be filled with the Holy Ghost today.

And we read again that they were not only all filled with the Holy Ghost, but that they were all of one heart and of one mind. Look it up in the Acts of the Apostles, chapter 4, verse 32. We read here: "And the multitude of them that believed were of one heart and of one soul:

neither said any of them that ought of the things which he possessed was his own; but they had all things common." And you know if I went on to read the rest of the chapter, what they did (verses 34, 35): "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

If congregations are going to grow, we shall have to get right down and support the congregation financially. We shall have to sacrifice and be filled with the Holy Spirit and we shall have to deny ourselves in supporting the work. How? There are about one-half of us who are not doing that. I am getting back to original ideas here. Everyone at Jerusalem was ready to sacrifice and give. The only way the church will grow is by every member being a supporting member financially.

Again we notice that every member had an interest in the church. When James and Peter were on the street one day and they whipped them and threatened them that they should "teach no more in the name of Jesus," they got together and they prayed. They had an interest in the church. If our local churches are going to grow and develop, every member must have a definite interest.

Then another thing I want to notice is the ministry. Every single minister was a Holy-Ghost minister. They believed in the baptism of the Holy Ghost. I hear men saying that they are in the ministry but they are not quite sure of the time that they were filled with the Holy Spirit. Brethren, we shall never be a success as a church without the genuine baptism of the Holy Spirit. I pray God to help our pastors to get up with a strong backbone, in this day of worldliness and of crooked professors. I listened

the other day to Brother Wilson. He said that the folks were coming to us in multitudes. Brethren, it is one of the most dangerous things that we have—that the folks are coming in multitudes. We have come to the place where we are popular in the world. All right; all we have to do is to let down the bars and say to them, "Come on!" and we can let them in by the hundreds.

What we need is a Holy Ghost work that will not "let up" on the good old Word of God and that will stand very boldly for it. We need a bold ministry. I want, brethren, to come back to that, a bold ministry that is not afraid to tell us to "line up" and shine out and stand for the truth. This is needed in the face of our modern liberalism. We are just a little bit inclined to be easy.

Now, let us notice that the church is made up of members filled with the Holy Ghost, who are of one accord, each one of them having a burden, an interest, and each one able to perform miracles by the prayer of faith. And let us notice that such a church as it was in the beginning grew in favor among all men. I believe today we can have the favor of all men. But I hear someone say, "Oh, we are so out of favor with the people." The church has the best message in the world, and the world wants it, but they want it clean, and if we come to the people with the same kind of message as at Pentecost, we shall have a clean church. That church not only found favor with the people, but it grew in power and numbers. It multiplied. There were multitudes over there. That same truth today will still gather men and women out of the world.

What caused that church to grow? Was it the eloquence of the ministry? No! Was it ethical teachings, the buildings, and so on? No, nothing of the kind. I do not look upon the disciples as being ignorant men. They were intelligent men. They were good men. But I say,

brethren, education and other intellectual assets will never succeed. We need the Holy Ghost power, the baptism of the Holy Spirit. It was not the educational work, it was not pageants and plays and their social organization that they had, brethren. It was the baptism of the Holy Ghost that they had. And we shall never attract the world with our pageants and plays and social organization.

Brethren, I don't want to be misunderstood. I don't say it is wrong to have a pageant or a play. I don't say it is wrong to have a good social time. I don't say it is wrong to have a good time, but, brethren, that will never place our young people in the church. I am going to speak on this frankly, now, if I never speak to you again. With regard to social gatherings, we have one a year of a perfectly social character. You give young people the gospel and the power of the Holy Spirit and they will be entertained all right. We had pageants in our place for a few years and I arose before our people and said to our people not long ago, "I don't care if we never have another one!" I am not complaining or finding fault; what I am getting at is that those things will never make your congregation grow. Get the baptism of the Holy Spirit and shine for Jesus Christ, and your house, your church, will be filled, all right. May the Lord help us.

What made the church grow? Jesus said, "I, if I be lifted up, will draw all men unto me." We can build buildings; we can train ourselves, and put out eloquence, and all of that, and the world will go on just the same. But I say to you, give me a little log schoolhouse with people bound together in love and working together in unity, and give me the power of the Holy Ghost in their midst, and it won't be long before you have crowds inside and outside. What is good for the church universally is good for the church locally. Therefore, I pray God that he will

make us see or help us to see the truth of all this.

I do not say it is wrong to have a pageant, to have a play, to have a social, but don't depend, brethren, on those things to draw people. Some people have asked me how you may entertain your young people. We entertain them every Tuesday night with a good old prayer-meeting. Four weeks ago on a Tuesday night we had the lowest attended prayer-meeting I was in. There were some sixty young people. I said, "I want to establish a social every Tuesday night instead of a prayer-meeting," and I could not get one of them, not a single one, to agree. I tell you there is a social side to this matter, and I believe we ought to be sociable, and all of that, but I want to say to you, brethren, that if we are not careful this very thing will wreck the spirituality of our congregations. The same thing that caused the church to grow at Jerusalem and caused it to become mighty and powerful, we must have.

I have a normal body. So far as I know I am in good condition, thank the Lord. But if I am to have a normal body I must keep every member normal, must I not? It is the same thing in a church and congregation. If we are going to have a normal congregation that will grow we must have normal members. We must be normal. We must have life. We must be contented. Every member must fill his place in the body and must be able to function with every other member of that body.

I want to tell you pastors, seek first to have normal members and you will have a normal congregation all right. So long as you have normal members, together with the Holy Spirit's power, the baptism of the Holy Ghost, you will grow.

What is a normal church anyhow? It is a church where every member in that congregation has really had a spiritual birth. I wonder whether we still believe in it.

I wonder whether as pastors who have the desire for our congregations to grow, I wonder whether we are holding that they must have a spiritual birth. They "must be born again," as Jesus told Nicodemus. And again, we must see that they are not affected by some worldly diseases today.

They must all be filled with the spirit of unity and work in harmony with the pastor. The pastor himself must be normal. You know sometimes the congregations are not normal because the pastor is not normal. I am finding that out. Some of the pastors are not normal. But there is such a thing, thank God, as having the members and having the pastors normal, and then you will get normal congregations.

But, brethren, let us go back, let us go back a little. What is it that established this great movement, this great reformation? It was the fact that we had ministers who really preached Christ. Let us go back a little, back of that, to fifty or one hundred years ago. What built up the churches all over the country? What did the ministry try to do? Was it the ministry that did it? Was it the ministry alone that built up these churches? No! What was it? I can remember as a boy we used to go to a good old Methodist meeting and we could not get in the door, so we had to look through the window. It was when they made Jesus Christ, the lord and center of their work. I can remember when I was a boy that presiding elder, that good old man, a normal man. He preached the good old gospel of Jesus Christ, and it reached my heart as a boy. Brethren, that is the only thing that will do it. But what is the matter with the churches today all over the land? They have put Jesus Christ to one side and are bringing in other things. What is a normal church anyhow? It is a church where Jesus

Christ is the center and the light of every member in the local congregation.

Now I shall take up here some things that help to make churches abnormal, such as weak preachers. There is nothing that will make the church abnormal like weak preaching. If you want a good, strong congregation, give them good meat. Another thing that will make a church abnormal is lack of the power of the Holy Ghost. If the congregation is abnormal it will be because of weak preaching and because of the lack of fire and of the Holy Ghost, professors and not possessors.

Pastors, I want to dwell on that. It takes a good deal of wisdom, and perhaps someone says, "My congregation is composed mostly of dead professors." I wonder who is to blame. I just wonder how it is that people die. There is a reason why people die physically; sometimes disease comes and if it is not got rid of, it will kill the man. And then there is such a thing as starving to death.

Pastors, it is up to us to be doctors to every congregation. What we need is the power to administer the right things at the right time.

The lack of Holy Ghost power is one of the things that makes an abnormal congregation. Be kind, be patient, be gentle, but let them know that they must "line up" with the Holy Ghost. Some pastors do too much of it. In my public experience I have had to reject but two persons. Amputation is the last resort; it is the last remedy. Pastors are not gentle enough, not kindly enough, not patient enough. If we would be more humble, like our Lord, we would not have to step down or back down so much.

Now, there is another thing that we want to remember right here! Get this clear to your mind in dealing with souls. I believe that our congregations are wrecked more than anything else by strife. Strife will kill the congre-

gation quicker than anything else. The normal congregation is not all the time fighting. How would I get on if this physical body of mine were fighting within itself. Suppose one leg said, "I want to go to dinner," and the other leg said, "I don't want to go there." Why, I would starve to death. Now it is a fact that we have in our local congregations people of different minds, different temperaments, and they see things with different minds. Brethren, we need to submit one to another. And I take it that God will help us to get rid of that strife so we shall not lose our first love. I believe that that is one of the things that is helping our congregations not to lose that first love.

How many of us can well remember the night we were saved. Oh, what zeal and Holy Ghost power when we were saved. I can remember a sister who came to us recently from the Baptist Church in our town. She had been a member of that church a good many years. They had a revival-meeting and that woman got really converted, and she came to our place and, oh, the zeal she had for souls. She is the wife of a business man, with a fire for souls. It caused her to leave her home, and she is at the sick beds and other places, showing what she can do. She has the zeal of her first love. It was that zeal and enthusiasm that drove the pioneers. Nothing would stop them. An earthquake would not stop them. Persecutions did not stop them. Unless we can keep that fire burning we shall never grow. The Lord help us to keep the fire burning.

The sign of an abnormal congregation is when there is no soul-saving, when there is no missionary zeal. In such cases there is an abnormal condition. When the members are "at ease in Zion," when there are no conversions, no additions to the local congregation, I want to say to you that congregation is not normal. The normal congrega-

tion will have a passion for souls and you will see conversions in the normal congregation right along. There will be a revival from January to January; souls will be born from Sunday to Sunday; souls will be born again in the weekly prayer-meetings.

As it is now, some don't get one revival a year. Brethren, if we have a normal congregation, we shall have a revival all the year around. I am going to say now that if there has been no addition to the local church the last six months you are in an abnormal condition. Brethren, I don't like to say that. I know there are places where they have not had a conversion and an addition for three years. I remember a place where I went sometime ago. I made a call to the altar and they stood and looked. They did not know what to make of it. They had not had anybody at the altar for three years and they did not know what to do when a soul came forward.

There will be a stir in Zion when we have a normal congregation. There will be rejoicing there. God pity the congregation that is boasting of the fact that they are holding their own and saying, "Three died last year. Three were converted. We are holding our own." I tell you, friends, that is not a normal church. The normal church is where the pastor and his sons and daughters are cooperating together. "When Zion travailed she brought forth sons and daughters."

There is a power to bring back our local congregations. "Tarry in Jerusalem" until we receive it from on high. When this subject was assigned to me I did not know anything else that would be any better than that we stay here on our knees until the power comes, and I still feel that way. We shall grow if we do that. That little company there of 120 could have gone out over that country of

Judea without that power and it would have done no good.

Peter says, "This is that which was spoken by the prophet Joel." What is this? It is the filling of the Holy Spirit.

Let us live close to Christ, brethren, above everything else, if we expect our local work to grow. Let us keep Christ at the center of everything, Christ as the light and the life. Brethren, Jesus said, "I, if I be lifted up, will draw all men unto me."

Don't let us get the idea that our fields are burned over. Do not let us say, "I am in a burned-over field." I do not believe that. I know what things have happened in some places that have caused people to lose confidence, but I want to say this, brethren—you tarry before God and God will begin to work and in spite of all that has happened in that community, there will be people who believe in Jesus Christ and will serve him. I do not believe in burned-over fields. That is not a normal congregation. Keep Jesus Christ in the center, brethren, and get the Holy Ghost power, and the congregation will grow.

I want to say this again—the normal congregation is filled with the Holy Ghost. I repeat this—keep Jesus Christ as the light; keep Jesus Christ shining through, and the world cannot hinder that growth and development of your church. I have had men and women try to block our plans in Springfield, and it seemed as if the devil worked from every side. They were spreading false literature and they were trying to blacken my character, but, brethren, we are keeping together, and we have the power of the Holy Ghost, and the work will go on. We have the power of heaven and the power of the Holy Ghost.

A certain brother wants me to relate that a few years ago at the close of one of our meetings there had been an

evangelist there and quite a number of people taking a stand for the truth. We had a baptismal service in February. It was zero weather, and we had to go out into a lake, and it was very cold, and there was a large crowd. I think there were twenty-seven to be baptized at that time. A brother pastor from the East Side was present. I had him to help me because of the cold water. Every one of the twenty-seven had been a Methodist.

In Springfield I am surrounded with local churches. In nine blocks long and six blocks wide we have sixteen Protestant churches, but they are still coming out of Babylon to us.

THE CHURCH AS A VISIBLE, INSTITUTIONAL BODY

F. G. Smith, Editor-in-Chief, Gospel Trumpet

(*Sermon in General Afternoon Service*)

I call your attention to the sixteenth chapter of St. Matthew, the eighteenth verse: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

I am not particularly concerned this afternoon as to what Christ meant when he spoke about building his church on the rock. Some tell us that this rock signifies divine inspiration; some tell us that it signifies the apostle Peter; others tell us that it refers to Jesus Christ himself. But it does not matter to me just now which is meant. I know that without divine inspiration there would have been no church; I know also that if the church is built on Peter, it was not built on Peter alone, because I read in one place that we are "built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." I am concerned more about the *fact* of the building of the church. That is the important point, for Jesus said, "I will build my church." In these words we have the introduction to the church idea. The church is promised: "I will build my church." In another place we have an indication of the importance of this fact, in the eighteenth chapter of Matthew, where I shall read verses 15-20:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if

he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

We notice here, then, the importance of the church:

1) In the way of enforcing discipline relative to human conduct. "Tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

2) We also notice that the church is to be sanctified by the divine presence (verse 20): "Where two or three are gathered together in my name, there am I in the midst of them."

3) And again we find the church as possessing an authority recognized in heaven (verse 18): "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven."

4) We see also that the church is a special place of divine working, for it says (verse 19): "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

These characteristics found in the Gospel of Matthew

introduce to us the constitution of the church. But we have also in the gospels certain preparations made for the church, for the establishing of the church. We have that preparation first of all in the preaching of the Word. We read concerning John the Baptist that he came preaching in the wilderness of Judea, and saying, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:1, 2). And we read that Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:14, 15).

The purpose of this preaching was to bring out a people whose allegiance would be to Christ. The pre-Pentecostal emphasis was on the subject of the kingdom of God. The church is only mentioned twice, in the two scriptures that I have read in your hearing, and that by way of anticipation. When we think of the subject of the kingdom of God we should remember the primary meaning of "kingdom"; for the basic idea of the kingdom subject is *the relation of the people to their Lord and his sovereign rule over them.*

The Jews had always been taught to believe in God, but when Jesus came he came to preach and to draw men to himself. He said, "Ye believe in God; believe also in me." So the preaching of Jesus was designed to draw out a people whose allegiance would be to Christ as their Lord and King. But when we carry the subject a little farther we find that the church was something yet to be revealed—"I will build my church." So there is some shade of distinction between the kingdom of God and the church of God. And we see also that the church of God implies something more than just merely the people of God; for God has always had a people. In all the ages of Old Testament history, God had certain relations with men

and a people who honored and revered him. At the very time when Christ gave the words of my text he had a following; hence there were people of God there. Yet Jesus said, "I will build my church." The word "church," however, implies something more than the mere fact of numbers, or people. When those words were spoken it implied something that was still future, something special: *"I will build my church."*

The very word "build" carries with it the idea of construction, of organization, the formation of something very definite; and we may say at once that the people of God gathered out from sin and united to Christ as their common Savior furnished material with which the Lord designed to build his church. But I have often said that there is about as much difference between the people of God and the church of God, visibly and normally expressed, as there is between a lumber-pile and a house. The house may be constructed of lumber, but no one would think of calling a lumber-pile a house. The term "house" conveys the idea of structure; it is made up of materials brought together in a certain way to serve a very definite purpose. So when Christ said, "I will build my church," he meant to organize and establish a structure for his own use and glory.

When we turn to the New Testament we find that Pentecost produced that church. In the second chapter of the Epistle to the Ephesians, verses 19 to 22, we read, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the house-hold of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also

are builded together for an habitation of God through the Spirit."

Pentecost, then, gives us the first concrete exhibition of the church of Christ on earth. That is the time when the people of God were first brought together in the way that God had designed, in order to give due expression to his plans among men. It was here that carnal divisions and carnal elements were swept away by the fire of the Holy Spirit and his people sanctified according to the prayer of Christ, "That they all might be one." It was here that the Holy Spirit baptized the collective assembly: "They were all filled with the Holy Ghost." And God worked through that assembly. So we read that "The Lord added to the church daily such as should be saved." The Holy Spirit also cooperated with them in matters of discipline and judgment, as in the case of Ananias and Sapphira. The result of that divine inworking was an exclusive, holy, fire-baptized, Spirit-led church, *a visible institution among men.* From that time on the kingdom idea falls into second place: the first emphasis is on THE CHURCH.

Now, if we study the church as pictured in the New Testament, we see that it was not a vague, shadowy, indefinite, incorporeal, intangible, incomprehensible something, but a concrete reality right on earth—a body of people united by ties of holy love and fellowship and through the operation of the Holy Ghost enabled to accomplish God's purposes among men. Such, in short, was the church of God as originally constituted.

I wish I had time to deal at greater length on the primitive church, but I have more important things to bring before you this afternoon. But I do know that God wants us to catch the vision of what the church was in the morning time of the gospel era, a body of people brought to-

gether by spiritual processes alone; a people united to Christ as their common Savior, and because of union with him "baptized by one spirit into one body" and indwelt and controlled by the Holy Spirit. It was *God's work among men,* a work accomplished not by man's organization, but by spiritual processes, by the Holy Spirit himself. That body of men and women united to Christ as their common head is an example to all subsequent ages of what God will do for us when he has a chance to operate freely.

The whole body of New Testament teaching brings out this idea clearly: That the church is something of God's making. Jesus said, "*I will build* my church." It is *his* church; he is to build it himself; and therefore it is worthy of being called "the church." Now, when we come further along in history into the period of the apostasy, we find a great change taking place among the disciples of Jesus. First, we find a loss of evangelical doctrines. The New Testament church was brought out through the preaching of truth. God revealed his will and his Word to men, and those who were disciples of Jesus accepted that word as divinely revealed, and they conformed themselves to the divine plan. The primitive church was therefore "the pillar and ground of the truth." It preached the whole truth, and adhered to the whole truth, and God confirmed the Word "with signs following."

In addition to proper doctrine, the early church was indwelt and governed by the Holy Ghost. The Spirit of God not only dwelt in their hearts as individuals; but he set the members in the collective assembly as it pleased him. So the people of God found their place in the body of Christ, the church. Thus the church was divinely organized by spiritual processes; by one Spirit they were

all baptized in one body. This, in brief, was the church of God.

The apostasy was caused first, by the loss of evangelical doctrine. Errors began to come in and truth to leak out. Then, second, the idea of the church as a spiritual body made up exclusively of true believers—a church that cannot be organized humanly—began to lose its power over the conscience, and soon we find substituted for it the conception of a great mass of people bound together by other ties. The church then began to be defined as practically coextensive with the Roman Empire, a church patterned after the kingdoms of this world, made up of a heterogeneous mass of diverse elements and the whole thing called by the name of Christianity and labeled the church. Now, such a group of people made up of believers, unbelievers, and some who were half pagan, could not exhibit the glorious New Testament conception of the church—saved people joined together by spiritual processes only and carrying out God's will and government by the Holy Spirit. In order for men to be governed by the Holy Spirit they must have the Holy Spirit and they must know how to respond to spiritual processes. But that is the very thing that was lost in the Middle Ages. By and by we find a church organized and ruling according to the kingdoms of the world; a self-perpetuating priestly corporation; a church whose administrative authority was wholly positional, not charismatic in character. In addition to this ecclesiasticism, and in the place of true evangelical teaching, there were substituted the doctrines and commandments of men. These things struck right at the base of the New Testament church, for when you take away from a body of people the true teaching of the Word of God and the Spirit of God, you have

nothing left to differentiate them from a political society or a social club.

Now, that was the situation for a long while, but when we come still further down through history to the Reformation of the sixteenth century, to the era of Protestantism, men began to place emphasis once more upon one of those fundamental principles that had so long been lost—that of evangelical doctrine. The Reformation began to point men back to the Bible and to teach that we can come to Christ directly (for before this everything had to come through the means of human mediators); the Reformation taught that we can come directly to Jesus Christ and be justified by faith in him alone.

This was a definite outward step in the process of divine restoration. When that truth began to be preached God worked with it, and the result was a mighty Reformation. That Protestant movement of the sixteenth century was a religious revolution. It has never spent its force, but it has gone on and on. It has found expression in different ways and in different countries. It is still going on. It has been receiving additional emphasis since the sixteenth century. One body of people after another have arisen to declare other principles of the Word of God, and as they declared these principles, God has worked with them. Whenever and wherever any body of people unfold the truth and preach it earnestly and sincerely, God works with them. It has been so all along, and it is true of Christianity today. So we give all those persons and movements due credit. We cast no reflection upon any of the reformers that have preceded us. We rejoice because of what they have accomplished. We rejoice because men came on the scene to break the spell of apostasy, plan for the future on new lines, and lead God's people on. And we rejoice in the Word of God which

has come down to us, and that thousands have been saved as a result of this gradual restoration of evangelical truth.

We talk about this movement of ours today as being a reformation. So far as the restoration of evangelical truth is concerned, we differ from men who have preceded us in degree only and not in kind. They preached that men should come back to the gospel standard. So we preach, and we sing, "Back to the blessed old Bible, Back to the light of his Word, Be on our banners forever, Holiness unto the Lord!" We would not cast any reflections at all upon the reformers and those who have gone before. We would not detract from the honor due them. We rejoice in them. We bless their sacred memory. But aside from all the credit that we give for the past, do you not think, brethren, that we should also have in us something of the stuff that reformers are made of? Is it right for us to open our hearts to God for the guidance of his Holy Spirit? Yes, we must keep our hearts open in order that God may teach us and lead us on in the way.

We are thankful for all that has been done in the past to clear the way for the movement of our own times, but as children of God we cannot be satisfied except as we keep moving on in the order and plan of God.

We owe all of our advance, all our light and progress, to the fact that there were some men of God in the past who came to the conclusion that the religion of their grandmothers was not good enough for them. The Luthers, the Wesleys, and all the others along the line found themselves possessed of an inward urge. They had to take the forward step for Christ, and that is the reason we have such a rich inheritance today. If it was right for those men of the past to step out, it is right for us to do it today. If God gives us more light than some who preceded us, we ought to walk in that light. The reason we are

here today is because many of us have found new light on God's Word. We have been taught in the past to step out on God's Word and to rejoice in it. Praise God!

Now, while the movement of the sixteenth century, and the evangelical movements since that time, have been in a great measure a return to evangelical teaching, to the doctrines of the Word of God, this other line of Bible teaching concerning the office and administrative work of the Holy Spirit has not been so well understood.

As we have already shown, the early church was made up of a body of people united by spiritual processes alone, through the operation of the Holy Ghost; therefore we have in this the idea of a divine organization and government. The Church of Rome differs from that spiritual standard for the reason that they have a different conception of the church. They began to conceive of the church as patterned after the kingdoms of the world. So the church of Rome was patterned after the ideal political government of that day, an absolute monarchy. Its governmental authority is entirely positional. If a man has a position of ecclesiastical authority in the system he has the rule that goes with it; but if he has not the position, he does not and cannot rule. The Roman Catholic Church was therefore patterned after the kingdoms of this world; for they did not conceive the fact that the true church of God is something that cannot be organized humanly. Every effort to organize the church of Christ humanly has been denominational and sectarian.

Protestant churches followed afterwards in line with the Church of Rome. They established their own ecclesiastical organizations, set up their own ecclesiastical authority, and fixed their own creeds. So all these churches which we have in the world today are, in their ecclesiastical constitutions, patterned after the various forms of polit-

ical government. Not all of them use the monarchy as their type, but they are all patterned or founded after the order of the kingdoms of the world. Some that would not accept the pope as their head took the form of the oligarchy, a government vested inherently in a few men. This type of church organization patterned after the oligarchy is known as the "episcopal"—the supreme ecclesiastical authority being vested in a higher order of clergy, such as a bench of bishops.

Other churches have been patterned after the representative form of government, the republican system, such as we have here in the United States of America, where men are chosen to represent the people. In church circles that is known as the presbyterial system.

Then we have another form of church government which is patterned after the form of a pure democracy. We do not have a pure democracy in this country, and I do not know that we want it, but, corresponding to such a democracy in civil government, we have in church circles an ecclesiastical system known as the congregational polity—a system wherein people have the right to form their own rules and regulations.

These various ecclesiastical systems differ in degree only, not in kind; for they are all based upon the idea that men have a right to build their own churches and to fix their own form of church government. In this way they have missed the New Testament standard entirely by bringing in the human form of ecclesiastical organization and government.

I am not reflecting upon denominations or reforms that have preceded our day. We are dealing with the facts as we come to see them now. That idea of human ecclesiastical organization and government in the church is simply an imitation of the papal regime, tho differently expressed

perhaps, as to form. Back in the Roman period there came to the front the idea of an absent Christ, hence the necessity of a substitute on earth to take his place. The pope is the visible head of the Roman Church, their substitute for Christ on earth. But in the New Testament it is Jesus Christ who is "head of the church" and I do not find any place in the New Testament where he has resigned. So I conclude that Christ has been the head in all ages. But the Roman Catholic Church has the idea of a substitute for Christ, a personal, official representative of Christ on earth.

Now, while Protestantism has given us much of evangelical truth, it still has in it some of the germs of the theory of the absent Christ. The reformation broke down the idea of a world church. No longer could the unity of the church be expected under one visible, human headship. They had to turn to other methods to bring about stability. Protestant movements therefore began to turn to the Bible as a book, as the source of all authority. So it is the glory of Protestantism that it is built on the Bible. But I sometimes wonder whether the Bible is not sometimes that part of the foundation that is buried out of sight beneath the ground. The result is to a great extent a historic *book religion;* a religion not gripped with the consciousness of a present, ever-living Christ; a religion in which the administrative work of the Holy Spirit, infilling the church, and organizing and governing it directly through spiritual processes alone, is practically unknown—such, in short, is Protestantism—an absent Christ; men making and running their own churches. So we have the church today split up into many different sects.

Now, all this has come, I think, because we have not had a Scriptural understanding of the true church of Jesus Christ—*that it cannot be organized humanly.* Every

effort that has ever been made to organize it turns out to be denominational and sectarian. There is no way by which men can bring together all the true children of God and consolidate them into one form of organization. They may make one human ecclesiastical organization and for a time it may appear to go on all right, but somehow, sooner or later, it becomes very evident that it is not the church of God that the Bible has taught us.

If we go into Protestantism and seek to find the true church of Jesus Christ, what will we find? We can scarcely find the church *because of the churches.* In the light of the New Testament ideal, where, in all Protestantism, can you put your hand on any group and say, "This is the church of God"? You can find people of God everywhere. We glory in that fact. We are so thankful for the millions of God's people on earth. But where is the true church? It is almost *lost in the churches.* Yet we are sometimes told that sectarianism is necessary to make the church visible. It looks to me sometimes as if the church is about the only thing that is not seen.

According to the Protestant theory any honest effort to locate and define the church of God must be postulated on the pre-Pentecostal idea of the kingdom of God. But that is only a half-truth. The Lord had a people already when he said, "I will build my church." His church then meant something more than a mass of people. So his church today must mean something more than human organization and government; something more than mere numbers; more than just merely people—you can find them scattered everywhere.

When I was in India I met a number of Americans, and we just naturally flowed together. What a good time we had! We were Americans. But we never for one moment supposed that was America. There is some

difference between Americans and America. There is also a shade of difference between the people of God as such and a visible, concrete expression of the church of God, set in order and governed by the Holy Ghost.

In the morning of the gospel era the church was a visible, institutional body, because God's people were *"builded together for an habitation of God through the Spirit."* It must be true again. If Christ's prayer in the seventeenth chapter of John is to be answered; if the New Testament ideal is ever to be realized, a final reformation there must and will be. I am glad in my soul that the prophecies of the Bible portray such a reformation. They hold before us the fact that in these last days God designs to bring his people back together again; back from "all the places where they have been scattered in the cloudy and dark day." This movement, which is in and of the Holy Spirit, is not just simply a human effort, but it is God working to bring about the complete restoration of the New Testament church. I say, the Bible calls for that, hence it must come to pass. We are already witnessing its beginning.

We must realize that if the church today is to express the original Bible standard of unity in the concrete sense of the word, the people of God must be brought into proper relations with each other. That is the primary meaning of the word church—a called-out, separated group. As we have shown, under the kingdom subject the primary idea is the people's relation to their Lord and his sovereign rule over them. But the *church idea* is based upon a social concept of the relation of people to each other. Therefore you have not got the church adequately and Scripturally expressed until the people stand properly related to one another under the divine administration of the Spirit.

Such a restoration of God's people requires, then, the elimination of all those things that separate them, that rends them asunder, that divides them, and, brethren, nothing can ever effect the elimination of all those things except the truth of God by the power of the Holy Ghost. I am sure that when the Word of God by the Spirit of God strikes with Pentecostal emphasis we will not have left in us sectarian divisions and carnal elements. That will be the first thing destroyed out of our hearts by the sanctifying power of the Holy Spirit; and collective numbers of God's people, baptized with the Holy Ghost, will be brought together in one, because the Holy Spirit will bring them together. Then the Holy Spirit will be in evidence, the works of God will be manifest through the assembly of the Lord, and it will be a *concrete expression of God's church on earth.* Blessed be his great name!

Restoration there must and will be. That restoration cannot be by mere unionism; cannot be by a mere gathering together of all the different brands of Christianity. Such a union would simply present to the world another great world-church, and that would be worse than what we have now. Such could be secured only at the cost of concessions and compromises. One would have to sacrifice everything in the way of special, distinctive, doctrinal teaching; and men would have nothing left but a minimum of faith.

There are other reasons also why mere unionism will not answer the divine purpose. Christendom is not made up of one kind. If it were made up of God's people only, then we might talk about getting them all together. But it is made up not only of good people, but bad also. We have not only the people of God, but those who are of the world; not only the people of truth, but also those of error, and some of them have the devil in them. That is true

and you know it. We are coming more and more to the fact that a line must be drawn right through Christendom. There are sinners in there; there are also saved and sanctified souls there, thank God! Some are getting better, because they are seeking after God; others are getting worse, and the tide of worldliness is getting strong in the churches. It is even getting into the pulpit. Unbelief is enthroned there. Men supposed to be preachers of Jesus Christ no longer believe in the inspiration of the Word of God, in the virgin birth, in Christ's essential divinity.

Yes, there are men in our pulpits today who deny miracles, prophecy, who deny everything basic in historic Christianity—and they are called "preachers of the gospel." Why, my friends, they ought to be called "infidels." Most of the larger seminaries in our country today are in the hands of the "higher critics," and if you want to send your son and your daughter to seminary or college and wish them to escape with a molecule of their religion, you have got to send them to some little "one-horse" institution if you want them to keep their religious faith. All honor to the small training schools and colleges, if they will help us to conserve the faith of our fathers.

It is of no use to shut our eyes to the facts, and Christendom is awakening to the facts. I do not wish to infer that everything is bad. I am not going to say that everything is good, either, for when I find in the churches those who deny the very foundation principles of Christianity, I cannot help but remember the eighteenth chapter of Revelation, "Babylon is fallen! Babylon is fallen!" That is strong language, but we have strong facts to deal with, and we are not going to shut our eyes to those facts. In some quarters of denominationalism education, environment, and culture may seem to make conditions better than

they used to be; then again we really find conditions just as bad as they ever were. Some of you ministerial brethren who come face to face with these conditions know that what I say is true. Babylon is still Babylon. Many of God's people are longing for light, and I pray for them to see that light and to know what God wants them to do with it.

We must have the whole truth on this subject. The church of Christ in the beginning was *his* church, set in order by divine processes; where people learned to respond to his will, to respect the authority of the Holy Ghost. And we must come to that place again before the church will ever find its proper expression on earth. It is not for us to fix a standard of organization and government for ourselves and decide whether we shall be episcopalian or presbyterian or what. It is not for us to decide that we shall set up a pope. We are not going to do it. This reformation movement has never centered in or been dependent on any man or set of men. We all come to this Camp-meeting as brethren, as the family of God, the household of faith—all one in Christ Jesus. It is the truth we are after, brethren; that is all we ever were after. It is only when people learn to submit themselves to the divine program, to the divine will, that they can fit themselves into the program of Christ. I pray God that God's men and women everywhere may become what they ought to be in order to accomplish God's will.

So we are not looking for any human method of effecting God's plan of restoration. That cannot be done by any human processes, but it can be done by the Holy Spirit. God can bring his people "out of all the places where they have been scattered." When he says in Rev. 18:4, "Come out of her, my people," he means what he says. Some of us here today are in this reformation because years ago we

heard the preaching of D. S. Warner and others along this same line. We are out today because it is God's Word, and the preaching of God's Word that has brought us out will bring millions more out in due time. Now, you will never get God's people out of Babylon by pretending that they are already representing Zion. The only way we know to get into Zion is to go there, and to go there you will have to listen to the call of God and leave Babylon behind.

I am not saying you are not Americans because you may happen to be in India. I am not saying you are Babylonians because you are not in Zion. But you are not at home. That is all! You have fellowship with other children of God, of course, but the church of God implies something more than nice fellowship. The church of God originally was a body of people set in order by the Holy Ghost, thank God! a people who could work together for his glory, and who were "builded together for an habitation of God through the Spirit." Brethren, it takes that very thing today to give to the world a visible, concrete example of God's church on earth; a church cut loose from every element of the apostasy, which repudiates every standard contrary to truth—God's church according to the New Testament pattern.

The church portrayed in the New Testament is the body of Christ, and the "bride" of Christ. It was when that church was made up of the people of God, brought together to Christ through the Spirit, joined by ties of holy love and fellowship, that she was represented as "the bride of Christ." But in the condition things are now in, if Christ should come back to earth to get his bride, what would he think? What would he find? Well, one sect would probably rush up to him and say, "Here is an eye"; another one, "Here is an arm"; and another, "Here

is a leg,'' each one claiming that he has the bride. That is not the kind of a bride Christ left; it is not the kind he is coming back for. He is not coming back for a relic. He is after his bride. If you wish to know what constitutes the bride, and what she will be like when the Lord returns for her, turn over to the nineteenth chapter of the book of Revelation and you will see that God's people, gathered out of Babylon in the last days, dressed in white robes of righteousness, are represented as the bride, ready for ''the marriage of the Lamb'' at his coming.

Not long ago I received a letter written in good spirit. The writer said, ''Brother Smith, I do not believe in the idea of mere cliques and clans. We ought to get away from that.'' To illustrate his idea he made a large circle on the page, and at its outer edge a small circle. The large circle he used to represent the church of God, but of the small one he said, ''This means the Methodists.'' That ''clique'' could not be God's church because it contained only part of his people. Then there was another small wheel; and he said, ''This means the Baptists.'' Then he had another small circle for the Church of God Reformation Movement, and he concluded, ''The church of God is larger than that. We ought not to have rings and cliques like that; the Baptist ring, the Methodist clique, the Congregational ring, and the Reformation clique,'' etc. The point of his argument was that since none of these contain all Christians one is as much church of God as another, and there is no essential difference. I wrote to this brother and called his attention to the fact that he had missed one important point by confusing quantity and *quality*. That the church of God is all saved people is only a half-truth. While all true believers certainly belong to the church of God by right of spiritual

birth, they may not be expressing that church relationship concretely in God's way to the world.

I am representing America today in a different way than I did over in India. I did not lose my American citizenship while there, but I was lost among foreigners; that is all. But I am at home here today. This *is* America, tho even now all Americans may not be at home. There are still many foreign wanderers. God's people belong to and hold membership in God's church, but are they expressing the divine church relationship to the world? Are they where God wants them to be? That is another thing.

The church of God as set forth in the New Testament cannot be divorced from the *quality* idea. The quality idea enters into it. If it is wrong to call anything "The church of God" which does not have in its membership all those who are saved, then why, in the Bible, is that little group at Corinth called "the church of God"? We read also of "the churches of Galatia"—a mere geographical limitation, but it shows that the Scriptural designation "church of God" may be properly applied to well-defined groups that are as a matter of fact church of God in reality.

Suppose the Lord Jesus Christ should come back to earth today to perform his own work here. What do you suppose he would do? Would he align himself with any humanly organized church? Can you conceive that he would? Everybody knows that he would not. He would start right in to restore his true church and he would do it by gathering his people to himself. It is evident that at first he would not have all the saved people with him, but a limited number only. Then would you say that that restoration work, with the Lord Jesus Christ himself at the head of it, is sectarian, that it is not the church of God? If so, then sectarianism is ineradicable and inevita-

ble; for the Lord Jesus Christ himself cannot cure it. I don't believe that.

Now, the Lord has not returned personally to begin this work, but his Spirit is here. If the restoration of his church and bride predicted in the prophecies is to be accomplished it has to begin somewhere, and if it begins by inspiration of the Spirit of God it will be all right whenever and wherever it starts. And if it is the church of God *in reality,* then it is worthy of the name of church of God. Intrinsic character, *not quantity, is the determining point.*

The cross belongs in the center of the large circle. We want people to come back to Christ and to his whole truth. That is what we are interested in. That is not sectarian. That is what is taking place in our day. God is gathering his people out of all places where they have been scattered, and I pray God that this movement may continue to go forward as it has been going forward. This work is not merely a human work, the work of some human organization, but it is the work of the divine spirit, the result of spiritual processes and the cooperation of the Holy Ghost. We are not interested in building up another geographically-defined body of people with a denominational consciousness—another sect—but we are interested in preaching Christ, his whole truth, and in inviting people to come to it.

Give up everything and take Christ alone! Strip yourself of all the things of this world! Get rid of sectarianism and its spirit, and if you will respond to the whole truth, come to Christ alone, and accept the actual leadership of his Holy Spirit, we will all be "baptized by one Spirit," and be "builded together for an habitation of God." That is just what is happening. We that are here today have

been gathered out of all places and we are rejoicing in the truth.

Let those of us here today who were once scattered in the various sections of Protestantism, but who now are gathered together into one, raise their hands. [Hundreds all over the tabernacle did so.] This is the church of God, concretely and Scripturally expressed. These are the people who have returned from Babylon with songs of Zion upon their lips and everlasting joy upon their heads. Stand by the Word of God! Whenever people give up all things contrary to the Bible; whenever they take the standard of the gospel as their rule of life; and whenever they submit themselves to the Holy Spirit in the fulness of his power, it chases out all ecclesiastical human organization and it restores and builds God's true church on earth.

THE DEITY OF CHRIST

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(*Sermon in General Afternoon Service*)

I shall read from the twenty-seventh chapter of Matthew, beginning with the fiftieth verse: "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God." The part I am using for the text this afternoon is the statement made by the centurion, "Truly this was the Son of God" (vs. 54).

When the Program Committee asked me to preach a message on this subject I consented to do so because I feel that the deity of Christ is a very important matter. We know that at the present time there is very much being said against this important doctrine of the Bible. If Jesus Christ is not God, then the whole foundation of Christianity falls, and our whole system is out of line, and all that we have that goes under the name of Christianity is something else other than what it is supposed to be.

In thinking about this message and in meditation before God, I asked myself—What can I do or what can I say in coming to the defense of the deity of Christ? While

thus meditating the thought came to me that Jesus Christ does not need such poor, weak defense as I may bring, that he is thoroughly capable of defending himself, that Christ who could but have spoken a word and have called to his assistance twelve legions of angels certainly does not need such weak help as I can offer in his defense. What I might say or do in his defense will amount to no more, I feel, than what Peter did with his sword, for all I can do today is but to reveal Jesus Christ to you, to help you to see him. If you can see him, he indeed is all the defense necessary to reveal God in the flesh to you.

I wish I could reveal Christ as he appears to my soul. I have never yet seen a real picture of Jesus. Tho I have seen beautiful pictures of him, I have never seen Jesus as he really is. If I could but see Jesus, with his power and with his compassion and love, and at the same time with his tenderness, if I could but see the picture of him in my own soul, and if I could present that to you, I know and have no doubt in my own mind but that you would believe, with me, that Jesus Christ is God manifest to us in the flesh.

The text this afternoon is what the teachers of homiletics would call an "uninspired" text. What we mean by an "uninspired" text is that it is an opinion of an uninspired man. This man was not even a Christian, but one who spoke out the convictions of his own heart, at the time of the crucifixion. This man's statement, the centurion's statement, was not based upon some previous theological convictions. It is not the result of some previous convictions, but he saw something in this Man that convinced him that he is indeed the Son of God. That was the conviction that had seized him. There are other texts that I might have used today. I might have used one which you will find in the Gospel of Matthew, the words

of God himself on the mount of transfiguration, when the apostles with Christ were carried away with rapture and a voice spoke, "This is my beloved Son in whom I am well pleased; hear ye him."

Now, this is a text of authority, a text of the highest degree of inspiration—the words of God himself. On this text we might build a tenet of dogmatic theology. But I wish to deal with the subject this afternoon, not from the standpoint of authority, but from the standpoint of conviction that comes to us in honest investigation of the truth. So I have chosen the text which I am using now.

When we speak of the deity of Christ, we might think of another expression that is often used—the divinity of Christ, and you might wonder why we use the expression "the deity of Christ" rather than "the divinity of Christ." So far as I am concerned there is very little difference. I know that there are men who are ready to acknowledge that Jesus is divine but they would deny that he is God. They are not sure of his deity; that is because of the definition they give of divinity. To some people "divinity" means perfect humanity. They say that we are all divine, that all men have something of God in them; that all our knowledge, all righteousness that we have naturally in our hearts, all sense of justice, all the goodness there is about men, is so much of God in men, and that Jesus is divine in the sense that he was pre-eminently filled with these good things, that he was a perfect man.

Now, that is some people's idea of divinity. But I must look to Jesus Christ as being entirely separate and distinct from the very best mere man that ever lived on the face of the earth. There is something about Jesus that makes him different from every other man. He was much more than a man. I do not deny that he was a man, for

surely the record that we have of him reveals him as a man, a perfect man, and yet a very human man, but more than that—he is God, actually God manifest in the flesh.

It is sometimes believed that we are all children of God, and that Jesus is just like the rest of us, only of course the best of the whole race. Are we not all sons of God? Does not John say, "Beloved, now are we the sons of God"? Does he not say so, and is there not a sense in which we are all children of God? Some will say that that is the only sense in which Jesus is the Son of God, that he is just like the rest of us. But that is not the idea conveyed by this term as you will find it in the Bible. Perhaps you will remember on some occasions when Christ was spoken of as the "Son of God." The Jews became very angry about it on at least two different occasions—they took up stones and attempted to kill him because he acknowledged his being the "Son of God." They said that he "blasphemes, for he makes himself equal with God," and on another occasion, he "blasphemes, because he makes himself God." So the claim that he makes himself the "Son of God" as understood by the Jews in his own day was that he is actually God, not that he was a good man, but that he is actually God, and that is why they wanted to kill him. They said he was blaspheming.

When Jesus was tried before the high priest, it was on the charge of blasphemy. When he stood before Caiaphas, the priest asked him, "Art thou then the Son of God?" And he answered, "Ye say that I am." He might have answered it as some modern, professed Christians are answering it in their way, "Why, Caiaphas, that is a strange question for you to ask me. Are not you the son of God? Are not all men the sons of God?" But he did not answer so. He recognized himself as the Son of God in a different sense, in a sense which makes him different

from all other men. He acknowledged himself the Son of God in a sense that made him actually God, and that is how the council understood it, and they condemned him to die, for he actually said he was the Son of God, which means he is God manifest in the flesh.

So there can be no question as to what the Bible means by calling Jesus the Son of God. That is a very important point.

Jesus is God or he is not. There is no halfway place. There is no such a creature as half God and half man. I know that in the philosophy of some heathen religions there are such creatures, creatures that are part God and part men, but anyone who has a correct conception of God cannot accept such a farrago or such a philosophy. God is immutable, unchangeable, and God is infinite. If God be God, he must possess all the power and the attributes of God. If he lacks anything of perfection, of completion, he is not God. The God of the Bible, the God whom we worship, is complete and perfect in every sense. A being that is only half God would not be complete at all, and consequently would not be God.

Heathen philosophies tell us about some creatures that were part divine and part human, the offspring of a marriage between a god and a human being; sometimes there was no marriage. Some people have said that heathen philosophies furnish us a virgin birth that compares with the birth of Jesus. But I deny this. I have never read of such in heathen philosophies. But there are heathen philosophies that do furnish us in some instances without doubt the stories of births which are said to be of those who are descendants of the gods and born of unmarried women, born of fornication. But heathen philosophies offer nowhere that I have ever read the kind of a virgin birth which is like that of Jesus. Jesus Christ was born of a

virgin. The Scriptures tell us so. We believe sincerely in the virgin birth of our Lord. So he is not a half god and half man, but he is wholly God, entirely, fully God, and he is also completely human.

You may ask me to explain that. I am not able to explain it, but I can believe it anyway. I believe some things I cannot understand, and I am sure we all do. I believe a good many things that I do not understand, but the facts are very evident. We know that Jesus Christ was human, and we also know that he is divine. I shall not seek to dwell on his humanity today, but shall talk of his divinity.

Unless Jesus Christ is actually God, as the Bible claims for him, then he must have been deceived or was a deceiver. If he were deceived, he would be unworthy of our worship. Why should millions of people give their whole hearts' devotion and worship to a man who was so much deceived as to imagine himself God when he was only a man? If he were a deceiver, he would be less worthy; in fact, we should not worship or honor him at all, but we should have to say that he was worthy of the cruel death that he received.

Now, I shall take up first a consideration of the person of Christ.

We shall look into the character of Jesus Christ and get a good view of him. Then let us decide whether or not we believe him to be "God manifest in the flesh."

I shall first consider the divine consciousness of Jesus. I think that this kind of investigation is of real worth, because if we can get to find a man's own consciousness, what he actually, honestly, sincerely believes about himself, then we have a pretty good idea of his character. I know that there are times when people profess to believe this or that, but if you can catch them unawares and

get them to express the actual belief and feeling of their hearts, sometimes you will find that the thing they actually believe is different from what they profess and from what they talk.

I might give one or two illustrations of this. Take, for example, the man who is a fatalist, who believes that all things that come to pass in his life have been ordered by God even from the beginning of eternity; to express it in the homely phrase, he believes that "what is to be will be," and someone has added, "whether it ever happens or not." There are people who have such a belief, and whatever occurs in their life, according to their theology, has been so ordained of God.

Now, if that be true, it is useless for us to try to order our own lives, for God has mapped out the way for us and we must go that way. But people who believe that way, or at least who profess to believe that way, when caught off guard will be found considering what they ought to do. You will find such people deliberating. They will sit down and question with themselves, "Had I better do this?" Or, "Would it be better if I do this other thing?" And they try to decide which they ought to do. But if God has already decided that, what is the use for a man to try to decide for himself? He makes a decision; he starts out on a particular course; then he finds out he has done the wrong thing, and he says, "I wish I had not decided to do this way; I am sorry that I have done this," and he experiences remorse. Now all these things prove that within his inner consciousness he does feel a responsibility for his own life and in spite of his theology that God has marked out the way, the path for him, and he must go the way God marked out, his inner consciousness contradicts that theology.

Another example: Take the Christian Scientist, who

denies that our feelings are due to any physical cause, who denies that physical causes can produce mental effects. Let that man in some unguarded hour touch a live wire. He will act very much as tho the current of electricity in that wire has had some effect on him. It may be contrary to his belief, but if he is not on guard he is going to act contrary to his belief.

So it might be that we could find in the life of Jesus some actions or some words or some teaching that would belie his profession of being the divine son of God. Let us look into his life and see if we can. I shall first take you back to a time when he was only a boy twelve years old. You will find him visiting in the temple, talking with the doctors of the law about the great spiritual things of the law. When Joseph and Mary found him, they chided him somewhat. His answer was, "Wist ye not that I must be about my Father's business?"

Here is a boy twelve years old who manifests the consciousness that he bears a special relation to God. He calls God his Father, and feels he must be about his Father's business. Do you suppose for one moment that this twelve-year-old boy was an artful deceiver, or do you think that he actually spoke out the feelings of his heart, the thing that he was actually conscious of—that he is the Son of God?

Perhaps you will notice that throughout the ministry of Jesus he always refers to the Father as "*my* Father." He taught the disciples to pray, "our Father." But he does not include himself in that. When he speaks of the Father he speaks of him as "*my* Father," recognizing that he has a different relation to the Father from that which the disciples had. This consciousness was in the mind of the child when he was only twelve years old.

You will notice another instance: One time a man came

to Jesus for the healing of his servant. This servant was at least twenty miles away from where Jesus was at that time. The question of the divinity of Christ was not under consideration at all. The point of his omnipresence had never been raised. But Jesus, through an act he performed there, proved himself that day to be omnipresent, for he healed that boy without ever going near him. He spoke a word and the boy, twenty miles away, was healed, which is proof that he has power to act anywhere. That is what we mean by omnipresence. God has power to act anywhere in his universe, and Jesus Christ demonstrated that power in that he could act not alone in his immediate presence, but that he could act at a distance, thus proving that he possessed one of the attributes of God—the attribute of omnipresence.

You remember the story of the time when Jesus was passing over the sea in the boat with his disciples, and Jesus, being very tired, lay down in that boat to rest. As he was lying there sleeping a great storm arose. The disciples tried to row against the storm, but the winds and the waves were contrary. They became very much alarmed, and in their distress they called upon Jesus and aroused him from his sleep. Did you notice how he acted when he arose from his pillow there? The winds and the waves were so boisterous that there was great danger of drowning. Did you notice that he acted as one who felt within him the consciousness in his own soul that he possessed all power over nature? He arose very calmly and spoke the words, "Peace, be still, and there was a great calm."

Does not that manifest that Jesus recognized within himself power over nature? Didn't he manifest there the deep conviction in his own soul that he possessed power over the winds and the waves? And do not the facts prove

that that consciousness was right? He actually possessed that power and he manifested it.

If there is any time in a man's life when you will expect that man to be honest; if there is ever a time in one's life, that he will be disillusioned, if he has been deceived, it is when he is passing through the Valley of the Shadow of Death. If you had looked at Jesus upon the cross, you would have found that Jesus who a short time before had taught his disciples, "I am going to go to my Father's house, and there I will prepare mansions for you." Now, if Jesus had been a deceiver and a false prophet, I think surely when he came to the hour of death he would have thrown away all of his deceptions. He could have seen how useless it would be for him to continue to hold on to any such deceptions. But as he there hung upon the cross, you could see that he still believes in his own heart that he still possesses power over this world and the world to come, for he said to the thief who was also crucified and who died with him, but who repented of his sins, "This day shalt thou be with me in Paradise."

I think that Jesus actually believed he had power over the world to come. He actually believed it. So I am certain that Jesus Christ was absolutely sincere in all that he taught and in all that he did.

Now, look into the consciousness of Jesus again. Every act of his life goes to prove that he was conscious that he is "God manifest in the flesh." You can find no place in all of God's Word, or in all of Christ's teachings, where he belies this consciousness.

Now, let me talk for a little while of his character.

The character of Jesus Christ is one great proof of his divinity. I discuss it simply from the point of view of his sinlessness. There are certain texts of Scripture that declare Jesus Christ did no sin. We might establish that

from the standpoint of dogmatic theology, but you may go again to his life. Let us look at the way Jesus lived and the way he taught and see whether or not you believe he was a sinless man.

What was Jesus' attitude towards sin? There is something in the attitude of Jesus Christ toward sin that you have never seen in any man who lived before or you have never seen now in any man who is not filled with the Spirit of Christ. His attitude was one of absolute rebuke against all kinds of sin. You can't find one sin that Jesus came in contact with that he did not rebuke, if not in words, in his presence, his attitude, his demeanor, his countenance.

At the same time there was in Jesus Christ an attitude toward the sinner which was different from the attitude of any other man who had ever lived before him. There was an abhorrence of sin and yet forgiveness for the sinner. The one hand thrust aside the sin, and the other hand beckoned the sinner to come and be forgiven. There is the character of Jesus Christ. He embodied forgiveness of sins and at the same time an absolute sinlessness himself. He had no sin. The testimony of Peter on that point is true. Whatever men may think about Christ, it is very unusual for any man to find fault with the character of Jesus. Many will deny that he was the Son of God, but they will applaud his character and will say that he was indeed a grand and glorious man, a perfect man. The Jews who rejected him as the Messiah will say that nevertheless he was the best Jew that ever lived.

The character of Jesus Christ was above reproach. What would make it so? I can make no explanation of so spotless a character except that he is "God manifest in the flesh."

Let me now pass on to his doctrine.

I could believe that Jesus Christ is the Son of God if I had no further evidence than the evidence of his doctrine—the things that he taught. I know that people will tell us that Jesus was just an eccentric young man and that the message he brought grew out of the spirit of the times in which he lived, that the Jews at that time were in quite a state of turmoil and that his message was a natural outgrowth of conditions that were existing. I do recognize that Judaism came from God; I believe that the law of Moses was "a schoolmaster to bring us to Christ," and that the Jewish system did prepare the way for Christ. But I cannot explain the teachings of Jesus Christ by supposing that they merely evolved from the teachings of Judaism.

Let me give you a few contrasts, that you may see for yourself. The Jews who were living in the days of Jesus Christ, when he was here on earth and preached his message, were full of legality. You know how these men were so strict about their mint and their anise, and their cummin, and how much fault they found with Jesus because he permitted his disciples to violate many of their traditions—to eat grain out of their unwashed hands, and rub some ears of corn on the Sabbath-day, and that, according to the spirit of the age, was very, very wrong. The Jews were very legalistic at the time Jesus lived. From whence then did this Jesus get his example of mercy? Let me give you an example of this:

The story has come to us in St. John's Gospel of a woman caught in adultery, yes, taken in the very act. She was brought into the presence of Jesus by her accusers. We see her here in the presence of "God manifest in the flesh." Her accusers said, "Moses commanded that this woman should be stoned to death." And they insisted on that legalistic teaching and argued because of

this this woman should be stoned to death. But Jesus said, "Neither do I condemn thee; go and sin no more." He manifested the spirit of forgiveness. His was a spirit different from the spirit of his age. Where did he get it? Did it grow out of the legal system of his own day? It did not grow out of Sinai. It did not come from the spirit of the age. It came down from heaven. The message that Jesus brought is an evidence that he is a teacher "come from God." I believe that.

Another point: The Jews were strong for ceremony. When Jesus was talking with the woman at the well, that Samaritan woman, she thought she could get an argument out of Jesus. She thought she could get an argument with him, and you know there are contrary folks like just that. She said, "You say that Jerusalem is the place to worship, but our fathers worshiped in this mountain. We have a temple on the top of this mountain, Mount Gerizim, and this is the place to worship." And she supposed that Jesus would immediately begin to plead for Jerusalem as the place for worship, for the sin offering, the place where ceremonies were to be performed. Would it be possible that any Jew would consent to violating the ceremonies to be performed by performing them at any place but Jerusalem? But her argument brought forth this word, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. But the hour cometh and now is when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." I wonder where Jesus got that idea of spiritual worship as distinct from ceremonial worship which was so prevalent in those days? "Christianity," I hear someone say, "came from Judaism." I don't be-

lieve it! It does not; it certainly does not. It came from heaven.

Again, when Jesus lived, the Jews were possessed with a strong nationalist spirit. "We are God's people. We ought not to be in bondage to the Roman government or to any foreign power of the world. We are the true people of God." They felt that so strongly that they would have no intercourse with Gentiles, not even with the Samaritans who were half Gentiles. But in the face of the strong national feeling of his own race, Jesus taught a universal gospel of good-will unto all the world and to every creature. "Go ye therefore and teach all nations." Can you think that the universal message of Christianity finds its birth in the Jewish system? I cannot think so. The doctrines of Jesus Christ are enough of themselves to convince me that he is indeed a "teacher come from God"; that he is "God manifest in the flesh," speaking to us.

Again, concerning his doctrines, if we look at their moral value, we shall consider that they are much higher than the doctrines of any other people upon the face of the earth. They are a great improvement over Judaism and certainly a great improvement over the teachings of heathen philosophers. There is nothing childish or narrow about the teachings of Jesus. They are not in profound language such as philosophers use, for indeed he used the simplest of terms, yet the truth contained in his message is the most profound truth this world has ever heard. There is nothing silly about it. There is nothing shallow about it. There is nothing local about it. His message is deep, spiritual truth that is universal, that fits all people everywhere, in every age.

You may contrast the teachings of Jesus with those of some other great philosophers. I shall take Buddha, the great teacher. He gave us ten commandments that

compare with the Ten Commandments of the Mosaic law. Some people have told us what wonderful commandments Buddha gave to his people. Indeed, some of them are moral. He teaches against murder, against adultery, but along with these things, do you know that included in Buddha's ten commandments is a commandment that you must not use perfume or toothpaste? Do you know, too, that one of his ten commandments is that you must not have any music at all? Do you know that one of his ten commandments is that you must not eat except at the right time? Now, how foolish and how trivial such things seem beside the teachings of Jesus Christ. Can you find anything like that in the teachings of Jesus? No.

To Buddha, it was just as big a sin to use toothpaste as it was to commit murder. Both stand in his ten commandments. But not so with Jesus. His teachings are not like that. I might digress enough here to say that I have heard some preachers preach in such a way that they would cause us to suppose that it is just as big a sin for a lady to use her powder puff as it is for a man to be filled with covetousness. But I don't quite agree with that; not quite. Jesus Christ did not deal with trivial things. When you get the message of Jesus Christ you have some sound, fundamental truths that go right to the heart. Take the Sermon on the Mount. What did Jesus preach there? The Beatitudes: "Blessed is the man" when he is thus and so. If we should ask the question of ourselves, "What does it mean to be blessed?" why, a good many of us would suppose that being blessed means to receive good things, to have good things coming to us. We often get down on our knees and pray, "O God, give me this," or, "Give me that. I want a blessing." But just take the teaching of Jesus. What does he tell us? He tells us that blessings do not consist of the things that man

would have, such as health and wealth and joy and a fine time in this life, but He tells us that the blessed man is the poor man, the sorrowful man, the man who mourns, the man who is persecuted. What a strange doctrine. But when you get to the heart of his doctrine, it is not that sadness in itself makes one blessed. It is that this true blessedness consists in a state of a man's heart, so that in spite of poverty, in spite of sorrow, in spite of persecution, he can enjoy the true Christian experience and can be truly blessed. The teaching of Jesus Christ goes right to the heart of the matter. He does not deal with external trivialities. He deals with essential things. The teaching of Jesus Christ will fit all the world, and it is for all ages.

I shall pass to another point: The divinity of Jesus Christ is established by historical Christianity. When you look at Christianity you see in it the evidence of the divinity of Jesus Christ. Take the origin of Christianity. It was a new religion, founded by a poor prophet from Galilee, and this religion is founded upon the death of its prophet. What a strange way to found a religion! Something very unique about that! Take the growth of Christianity. It is not so much the fact that it grew but the manner of its growth. Of course Mohammedanism grew, but it grew by the power of the sword. Mohammed with his sword went forth to conquer. The followers of Jesus Christ went forth with truth, with love, with mercy, with kindness, with a message for the hearts of men, and they conquered. This is an evidence to me that Christianity is divine, and if Christianity is divine, then certainly its founder is divine, the divine Son of God, as he claimed to be. But for myself, personally, the crowning proof of the deity of Christ is what he has done for me. Of course that is not evidence to a man who is not saved, except as he can see the results of it in the lives of Christians. To

me the crowning evidence, the final evidence, the perfecting evidence, is what Jesus Christ has done for me in my own soul. I know what has happened to me, I know the transformation that has taken place not alone in my outward life and conduct, but in my inmost affections and desires, and in my inmost nature. I know that the Christ who has wrought this in me must be God, for no one but God can do this for me. So many personal inner experiences are to me a perfectly satisfactory proof that Jesus Christ is indeed "God manifest in the flesh."

Let me say now that tho Jesus Christ was not a lawyer, yet the sermon he gave to us on the Mount is the greatest code of law that this world has ever had. Jesus was not an author; the only time he ever wrote anything so far as we know was the time he wrote with his finger upon the ground. That proves that he could write, but none of his writings have come down to us; yet there are more books written about Jesus Christ than about any other man who ever lived. I suppose no other ten men, maybe no other hundred men who ever lived, possibly no other thousand men, have had men write so much about them. Jesus was not a poet—he did not compose poetry. Yet there has been more poetry written about him than any other person. His name is sung everywhere, and " 'Tis the sweetest name e'er employed in song." Thank God for the name of Jesus.

Jesus Christ was not a scientist. He is not so regarded. We have our great scientists who have told us many great things; yes, they have tried to search out for us the great secrets of life. One great scientist, Herbert Spencer, has given us a great definition of life, which is almost incomprehensible to the ordinary man, but Jesus gave one that beats it. Jesus defined eternal life for us in a very simple way: "This is life eternal to know thee, the only true God

and Jesus Christ whom thou hast sent." That is quite a simple definition, but absolutely true—more scientific than any scientific definition of Spencer's or any other scientist's, for "the gift of God is eternal life."

I want you to consider if these wonderful things in the person and life of Jesus could all be combined in a mere man. I say, Jesus Christ was more than a man. I shall give you my estimate of him in the words of the apostle Paul. You will find them in I Tim. 3:16: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory."

DIVINE HEALING

Dr. C. W. Smith, Evangelist, Ruston, La.

(*Ministerial Convention Address*)

My hope in divine healing this morning is in a text of Scripture found in Exodus, the fifteenth chapter and the twenty-sixth verse, "I am the Lord that healeth thee." We find in several other texts of Scripture that the great Creator of the heaven and earth, the creator of the fish of the sea and the beasts of the field, the creator of man, has all power in heaven and in earth, and that he has power over all diseases and can heal our diseases and afflictions.

Now, God's plan of healing is not found in herbs. I have never found anywhere in the Bible that he created herbs and put within them the healing properties for us to make medicine of them to heal our diseases. It is true that we find herbs here and that they possess certain properties and men stew them up and stew them down and stew them around and get certain special properties out of them to heal their diseases, but sometimes people misappropriate the things that God intended. According to Genesis, the first chapter, we find that these herbs were created for food. We read, "To every beast of the field and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for food, and it was so." We find that the Lord created these herbs for meat and not for medicine to heal our diseases, and, as I said, people sometimes misappropriate the things of God. I well remember a few years ago I used to go out into a certain herb patch, and

I would search it carefully, and I would find a little worm feeding upon the food God gave it. I took the worm and killed and used the meat that God had given the worm and ate it myself, but since I have been saved and sanctified, every time I see a tobacco worm, I feel like tipping my hat, and getting down on my knees and apologizing to him for the way I treated his ancestors.

There are some people who say that medicine is effective for people who wish to live a long life or who are sick and just about ready to die. But after studying courses in medical colleges and after practising medicine for nearly a score of years, and after seeing the general effectiveness of drugs, I am fully convinced that that is not God's plan to heal his people. There are very few remedies that have any curative effects upon diseases. There is no medical cure for whooping cough, scarlet fever, blood poison, bronchitis, pneumonia, and many other diseases contagious and otherwise. Dr. Carrel, of Harvard University, made this statement: "We have listed in medical science 407 different diseases, and of the 407 different diseases, only six are curable by drugs." This statement, coming from a man high in the profession, ought to be sufficient to convince the people that there is not much help to come from drugs.

The determining cause of the diseases that I have enumerated in your hearing is a germ. These germs have to be detected and treated at high temperature, with a strong germicide, to cure them. When these germs are taken into the system and become buried in the different organs of the body, there is no drug strong enough when it is taken into the system to kill these germs, for a drug strong enough when taken into the system to do so would kill the patient.

There is no medicine that can be recommended to heal

a broken bone. It is impossible for medicine to heal a broken bone, but this is what happens: As soon as the bone is fractured, it begins to heal. It is the plan of God. God made plans for the healing of broken bones right in the beginning. Nature begins to start to build up a wall and to heal the wound.

There is no medicine or drug that can heal a wound in the flesh. Before I took up the study of medicine I thought that ointments and germicides really healed wounds. But this is not true. It is impossible for a drug or a medicine to make one particle of tissue well. This is what happens: Nature begins to repair. The only good that could possibly come from a germicide applied to a wound would be to kill the germ, if it comes in direct contact with the germ before it buries itself in the flesh. But after the germ makes its way down into the tissues, all the applications of germicides and antiseptics cannot do any good. If the wound is dressed with the germicide or antiseptic before the germ gets down into the tissues of the flesh, it will kill the germ, and will help to keep down the infection so as to keep the germ from destroying the new tissue that Nature builds up. It is then that we get some benefit possibly from a drug or antiseptic. But, I say, after the germ penetrates into the flesh there is no drug that will kill that germ in the system.

God is our healer. He says, "I am the Lord that healeth thee." There are some drugs that have curative effects, but they are very few. Now, quinine has good effects when we come to treat malaria; so has arsenic; and mercury will cure some cases of syphilis. But very few drugs have any curative effects, tho some drugs will ease pain and reduce a high temperature. But these drugs in many instances are injurious and possibly are dangerous and they have no curative effects upon disease whatever.

Now, divine healing is not a new doctrine. Abraham believed in divine healing. He prayed that Abimelech and his wife might be healed, and the Lord healed them. Moses believed in divine healing; he prayed that Miriam might be healed, and the Lord heard his prayer and healed her.

Jesus, when he came, came preaching and teaching the people to have faith in God, and he came healing diseases, and he went about all Galilee preaching the gospel of the kingdom and healing all manner of diseases, and they brought unto them those that were sick and he healed them. He sent out twelve preachers, and the preachers were to heal the people. We read about this in the tenth chapter of the Gospel according to St. Matthew. And we read that the disciples were commanded to cleanse the leper, to raise the dead, and to cast out devils, to heal the sick. They obeyed. They obeyed the Lord. We read of the great commission in the last chapter of the Gospel according to St. Mark. But he did not stop at sending out twelve ministers. He sent out seventy others to preach the gospel and to heal the sick, for we read in the Scripture, "and after these things, the Lord appointed other seventy also and commissioned them to heal the sick." They also obeyed, and the seventy returned again and they were rejoicing. They were saying, "Lord, even the devils are subject unto us through thy name."

But he did not stop at sending out the seventy. Before he went away he gave his final commission which we find recorded in the sixteenth chapter of St. Mark's Gospel (the last chapter). In my opinion, this is the greatest of the three commissions that Christ gave, because it includes every preacher from that time unto the end of the world. The first commission was given to twelve men, the second commission to the seventy, but the third commission, as I say, included all the preachers from that time unto the

end of the world. It is as tho Christ had said, "The man that I send out to preach repentance and the forgiveness of sins, is under commission to preach divine healing and to lay hands on the sick, just as much as to preach repentance and forgiveness; he is under the commission to pray the Lord for the healing of the sick and to anoint them with oil in the name of the Lord, just as much as he is to preach repentance."

I want to say to you ministers this morning that we have that commission. That commission is in full force today, and we are the ones to obey this commission. The twelve disciples obeyed it. They went out; they anointed the sick with oil; and they healed the sick. The seventy obeyed it; and we must obey it. The church of God is depending on us. Christ is depending on us. The world is depending on us. Why should we fail to perform our duty? We are officers in the church of God; we have a commission; and why should we wait, or why should we fear it? Divine healing is for certain needs, and what I really feel is that we are under that commission this morning. The thing that we need is to be filled with the Holy Ghost.

There are people today who are in the asylums, bound by the enemy. I repeat that, brethren; there are people today who are in the asylums, bound by the enemy. Why do I make this statement? Why? I read here in the seventeenth chapter of Matthew about the sick child, "and the child was healed from that very hour." Now, that child was afflicted by the devil. He is the same devil that he was in those days. He is binding people the same way. He has the same power. He does the same things; and it is his desire to destroy every human soul on the face of this earth, and it is possible for him to do so.

I remember just a few months after I took my stand

for this truth that there was a young man out in the country who was a lunatic. He had been indicted by the officers of the law for lunacy and they, of course, did not want to place him in the jail, so they watched him by day and by night. They followed him over the community and stayed with him to keep from confining him in jail. I went up one evening and read some Scripture to the parents and told them that I believed this young man was bound by Satan. They called on me for prayer. We prayed and rebuked the devil in the name of Jesus, and do you know, the Lord healed him that very night, and he has been healed ever since. He did not have to go to the asylum.

Now, you know that gives me great courage. And if you want, you can be encouraged in the Lord. If you want to get more power, more faith, so as to fulfil your commission, why pray to the Lord, and rebuke the devil in the name of Jesus. Pray to the Lord in your afflictions and the Lord will increase your faith and heal you. You know the apostles did not have very much faith in the beginning. Jesus and the apostles went over the Sea of Galilee, and you remember that a storm came, and the waves were beating high, and they woke the Master up from his sleep. He rebuked the wind, and he said unto them, "How is it that ye have no faith?" But later on, they had faith, and St. Paul said in writing to the church in Thessalonica, "Brethren, I thank God because your faith groweth exceedingly."

Now, our faith can be increased, and we can learn to do this work of divine healing, curing all diseases by faith. God help us to fulfil our commission. We are all under the same commission. It is not necessary to send the afflicted people to certain brethren to be prayed for. Pray

for them yourself. Let the Lord heal them. You are under commission. Exercise your commission.

I remember another man, a man in the asylum. He had been there over seven years. His wife called for prayer. We prayed for him, and he was out in a few weeks. The Lord healed him. We want to exercise our authority and pray.

We read in the thirteenth chapter of the gospel according to St. Luke, in the eleventh and twelfth and thirteenth verses, the following: "And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God." And we read in the fourteenth verse, "And the ruler of the synagog, answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day." We find the same facts of this case repeated in these days, for it is often that rulers of synagogs, ministers of the gospel, will take a stand against this divine healing and against these things we stand for, but, listen, brethren, Jesus answered the ruler of the synagog and said, "Ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

Notice that story; she was "the daughter of Abraham" and she had been "bound for eighteen years." Now, then, you can imagine this woman coming to Jesus, being bound that way (we call it rheumatism today) and she

was bound by Satan, and Jesus rebuked this spirit of infirmity, and she was healed! She was healed!

But we must have faith, we must have faith! How do we get faith? The Word of God says, "Faith cometh by hearing, and hearing by the Word of God." Then, I sometimes wonder how much time the people want in order to have faith and to exercise faith. It is remarkable. I was talking with a man in the dining-room the other morning. I was asking him if he was in touch with this reformation. He said to me, "Not directly, but I hope to be sometime."

"How long have you been hearing me preach?" I asked him.

He said, "Oh, a number of years!"

"Well," I said, "how much time do you want to get into this thing?"

How much time do you people want? How long do you people want me to talk divine healing before you exercise enough faith to be healed? We find in the beginning of this dispensation that it did not take the ministers so long to inspire people to have faith in God as it does sometimes today. I attribute the lack of divine healing sometimes to the lack of faith. I believe that we ministers when we pray should believe that the Lord will heal. So I say to you, if you want to see healing, have faith in God.

There are people who have been here and have heard this gospel of divine healing preached for a number of years, and they have done nothing about it since they first heard it. There is something wrong somewhere. We have to make sacrifices; we have to suffer sometimes for this glorious truth. Now, I hope this morning that we will get this idea out of our minds that we can get very much effect from drugs, and I hope you will have faith in God that he can do more for you than a drug can. We may

have to suffer a while; we may have to consecrate ourselves more; and we may have to cooperate more with God before the Lord will heal, but sometimes we get a great blessing out of this.

The trouble today is that people are sailing along "on flowery beds of ease." Folks fail to remember that James said, "Is any among you afflicted? let him pray." But you know that many think it is easy to go to the minister and have him pray. You know it is easy to go and have the minister pray for the sick. It is a pity to do that. May God help us to do that ourselves.

Now, we must have faith to be healed, faith is necessary. We read in the seventeenth chapter of Luke of a certain village, and of ten men who were lepers. It is written in the Bible that, "It came to pass as they went, they were cleansed." Some folks try to be saved by feeling. They think you have got to be sanctified by feeling; and to be healed by feeling. But nowhere in the Word of God does it teach us that we are saved and sanctified and healed by feeling, but by faith. We notice in that story of the ten lepers that Jesus gave them a test. There were ten men who had leprosy, one of the most loathsome diseases in all the world. They were not permitted to mingle with other folks on account of the infectious nature of their disease, and they cried to the Lord and said, "Have mercy upon us."

He said unto them, "Go show yourselves unto the priest."

Suppose we pray for you this morning and tell you to go show yourselves to some sectarian ministers who are against this truth, do you believe that you would have faith in God enough to go to those ministers? But in this place in the seventeenth chapter of St. Luke, we read that afterwards, when they started (I do not know how far

they went) but "as they went, they were cleansed." Amen! Praise the Lord! They did not say, "I don't feel like I am healed! This rash is not gone!" But they took him at his word and they went and "as they went they were cleansed."

Sometimes, brethren, here is just the trouble. What is faith? Faith is taking God at his Word; not asking him any questions about it. I remember praying for a brother having a chill every day at eleven o'clock. About eleven o'clock, for about five days that he was in the camp-meeting, the ministers gathered around when he would take the chill, and they would pray for him and call on God mightily to heal him. His temperature would rise; then in a few hours he would perspire and it would be gone, which is the natural course in ordinary malaria. They were praying on the fifth day at eleven o'clock. I said, "Brother, get up in the name of the Lord!"

And he said, "I cannot!"

They helped him up, and I said, "Put on your shoes, in the name of the Lord!"

And when he was tying his second shoe he jumped up and said, "Praise the Lord! I am well!"

God help us to believe, not just feel, but just believe, just believe!

I remember, friends, a woman who had a high temperature. I said, "Get up in the name of the Lord!" Bro. J. T. Wilson was with me, and she had faith enough to get up in the name of the Lord and open the front door and let us out, and in less than thirty minutes her temperature was gone. She had faith in God. That is just the trouble—folks try to feel that they are well, and then they try to believe it. The Word of God teaches us to have faith in God.

In the Gospel of St. Matthew, the seventeenth chap-

ter, we read of a certain man that came to Jesus and said, "Heal my son, for he is a lunatic." And we read that that son was healed. But it was by no mere theory, thank the Lord. As far as I know, from the reading of this story, it was a child who was bound, and since I have been on this Camp-ground here, I have seen a child bound by Satan. Satan is working here in many ways to disturb the human family, and we ministers have this glorious truth. The world is depending on us and we must preach this doctrine. We must teach it. We must exercise. We must pray, and have faith in God if people are to see the truth.

The time is coming when people will want to know more about divine healing. They want to see and understand it. Divine healing is being taught by a number of other religious bodies and some of them are getting great results in praying for the sick. Now, then, we are claiming to have the truth, and I believe we have. God help us to carry this message in a way that we can be positive, that we can exercise our authority, that we can lay hands on the sick, and rebuke the devil in the name of Jesus, and he will depart. God help us this morning to have faith in the message that we are preaching. We are under the commission to go out and preach this doctrine and lay hands on the sick and heal them. May the Lord help you, is my prayer.

Biographical Paragraph: Dr. C. W. Smith possesses seven medical diplomas. Some years ago he was condemned to death by Mayo Brothers of Rochester, Minn., for an incurable disease; he was told to "get ready to die." However, he became converted and sanctified and began to preach. He was asked the question by a friend, "When did you begin to preach?" He answered, "Why, just as quickly as I could get into dry clothes after I was baptized." He immediately closed his medical practise and went out into the lumber yard and got some lumber, built a place to preach in, went into the pulpit, and conducted some services in that town. He has raised up several congregations.

OUR GREAT DEBT TO MANKIND BOTH AT HOME AND ABROAD

F. W. Heinly, Missionary to India

(Sermon in General Morning Service)

I come before you with hesitancy and a feeling of great need. I also come with a feeling of great joy. I am very glad that after ten years of absence from this Camp-meeting I am here and am able to speak to you, and I am glad particularly to be able to convey to you the greetings of the Church of God in the great land of India. I should not want to return to that country without conveying first of all these greetings to you, because I know that the first thing they will ask is, "Have you conveyed our greetings?" Nearly every letter usually has this for its concluding phrase—"Give our greetings to the brethren and sisters in that country."

I am sure, my brethren and sisters, if you could feel the love, the attachment that they feel toward you, your souls would be most wonderfully uplifted, because those people do look toward America as a little child looks toward its mother. They look toward America, not with the feeling that you are over them as lords, but with the feeling of affection toward you and with a desire that that affection should be returned.

The privilege and experience of being in India for over nine years is a wonderful thing. I would not exchange this opportunity of being in the foreign fields even if the church at home would say that they "cut" me 50 per cent in salary; I would want to go back anyhow. I know the church has sometimes said by its actions that

we do not want to do much missionary work, but, friends, we have never felt that that was your decisive action and we are willing to stick to our post to "the very last ditch." We cannot do it without you, but we will go to our fullest ability to carry the gospel to those fields, because we know that in those fields there are brothers and sisters who not only wish to have the gospel but who are just as capable as any of you who are here to carry the gospel to the end of the world. And do you know what I am looking for—not in my lifetime but in the lifetime of my children and my grandchildren—that the church in America will very greatly feel the need of the church in those countries. They are not strong and we want to "get them on their feet," get them started. I am thankful for the privilege of being over there, and I want to thank you for making this possible. I realize this has been through your kindness, through your gifts to the Missionary Budget, and I want to be a true representative of the mission to which you have entrusted us.

Now, another thing I want to tell you to begin with is that I am standing foursquare on the message which we as a reformation have to deliver to the world. I do not have any idea that anything short of this message which we have will ever succeed in the foreign fields. Yes, missionary work is going on and I am thankful for what is being accomplished, but the missionary work that has been done so far—I say it humbly—is a failure alongside of what needs to be accomplished. The grand thing necessary to make the great foreign missionary enterprise a success in the world is the truth that we have, and nothing else will ever satisfy; nothing else will ever take the place of this message which we have to give to the world.

I read a letter just the other day from one of the

workers in the Province of Bengal, and he said that the Church of God needs to get this message to the Christians in Bengal. Now, you have heard of Bengal, because you have heard of the work that the great missionary, William Carey, did over there, and for the last hundred years the denomination of which he was a member has been carrying on work in that area. They have been working there for one hundred years in that Province of Bengal. They have today nearly thirty thousand Christians in Bengal. Now, my friends, do you think that that is really great success—for a body of people in one hundred years and with great expense to have a population at the end of the hundred years of only thirty thousand Christians? The fact of the matter is that the great millions of that Province of Bengal have not yet been touched; they have not been awakened. There is a reason why this has not been done. There has not been brought to them sufficient power to awaken them. I believe, my friends, that the missionary message that must be conveyed to the world is the message that we have not only taught, not only said in our books, not only gave as we shouted it and jumped it and raised our hands for it, but actually lived out in this country. We must live it until the product of that living is so great and has such a vast amount of spirituality and power that it will flow out over all the world and make possible and full the power of God. That is what we have got to have in the foreign missionary work.

I should read a text, tho, before I begin a missionary address, and I want to read one that has already been read in your hearing. "Go ye into all the world, and preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy

Ghost . . . and lo, I am with you alway, even unto the end of the world."

Now, you have heard that text so often that I am afraid most of us have come to the place where the message hardly has any effect upon our minds. I should like to notice the verses before the one where Jesus gave this great command. The writer says that he appeared unto the eleven disciples (one of the twelve had disappeared) as they sat at meat, and upbraided them for their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Can you imagine such a picture of dejection and discouragement as there was at that time? Only eleven left; one had forsaken him. He had to upbraid them for their unbelief. But to this body of men Jesus came and gave to them the greatest task that this world has ever offered to anyone. "Go ye into all the world, and preach the gospel to every creature."

Now, I know we often excuse ourselves from the great task because we say we do not have the money, we do not have the talent, we do not have this and that, and all that sort of thing, but if Jesus were here today he would upbraid us for our unbelief and hardness of heart and he would say to us as he said to those disciples, "Go ye into all the world, and preach the gospel to every creature."

That is what he would say, and the reason that Jesus Christ would say that is because he knows the value of souls; he knows that there are latent powers within our hearts, in our minds, that he can use if we only let loose of them and consecrate them to God as they ought to be consecrated. It is not that we cannot take this message to the world. We can. Brother Rowe told to us the other morning what would be the result if one man would

get converted and win one more in one year, and then the next year those two men would win two more, and in the next year those four men would win four more, and then the next year those eight men would win eight more. Do you know that in thirty-three years there would be enough people saved to equal the population of the world today? Now, you did not know perhaps. You did not realize that arithmetic works as fast as that. If you get the power of God behind it, it can work fast.

I admire Dr. Pierson, who used to have that slogan in the missionary magazine which he published—"The evangelization of the world in this generation." I had the thought when I first read that, "The man must be a fool!" And there are a great many people who think that same thing today. And that is the reason why it is not done, for if people get it into their hearts and minds that it cannot be done, then it cannot be done, at any rate not without great expense. But if there was in the church of God at home in this country a sufficient demonstration of the power of God; if miracles and signs and wonders were wrought on a large enough scale; if there were expressions of loyalty and devotion to God on a large enough scale you would soon have the heathen coming from all parts of the world to Anderson, Ind., to find out what happened in the world.

I admire this audience. It looks wonderful to see the saints gather together in such a concourse as this. The brethren speak of hosts of saints coming together here; but you get twelve thousand miles away, and how much can you see? When the Hindu looks across the ocean, he sees what? This is the fine country of America, but what does the Hindu see? He sees what is printed in the biggest type and on the front pages of the newspaper; he sees about the scandals and the lies and the political

controversies. What does he see about the miracles and signs and wonders of the church of God? What does he see about them? Now, I don't mean to intimate by that that they are not happening; really and truly the work has made wonderful progress in this last ten years. I feel it; I feel it every time I go around this Campground. When I compare what I saw ten years ago with what I see today my heart is greatly rejoiced in the great transformation that has taken place and the great step forward that has been made.

Friends, we need to have our vision enlarged so that we shall not be satisfied with the slow progress we have been making. We must enlarge our vision. We must take in the whole world. Do not think for a minute that I am up here appealing for funds; do not think that I am going to end this talk with a call for money. In order that we may do something in the foreign field it is generally supposed that we must ask for money, but I am not going to ask for that. What I want is that you shall be so filled with the Spirit of God, so filled with signs and wonders and miracles, that this work will get on the front page of the newspaper and all the papers; so the newspaper publishers and all the devils in America will not be able to keep it off the front page. Then when they see that things are happening as they did on the day of Pentecost we shall not have to wait very long before we win the world for Jesus Christ.

This foreign missionary proposition is really a home missionary proposition. I don't like to say "home" and "foreign." You know it sounds bad when you get on the other side of the ocean where I am at home and where, as they say, you are a foreigner. God does not look at it that way. I am glad that when we communicate with heaven from India, heaven does not call us

foreigners. They do not think of us as being in a foreign country. Why, my friends, we are all one. "God has made of one blood all the nations of men," and there is no use of our trying to classify them by colors or by caste, or by anything else. We need not think that we are the favored people; there are thousands and thousands of people in those foreign countries who are just as good as we are. What we need to feel is that we are their brethren and sisters, and that what we want to do is to get our arms around them and love them. There is too much of that sort of thing of "home" and "foreign."

We sometimes get an idea that this thing has to go by very slow stages, and we try in all our work to get Scripture, and there is one scripture that I have noticed some people turning to in the first chapter of Acts: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." And that still is taken to prove that you must first finish America, and then you must go over to Canada, I suppose, or Mexico, and then you will go over to Europe, and finally over to the other countries. Now, I cannot see that that is the spirit of this text. This does not mean the stages at which we are to stop in our progress. This text means to show to us that when we get filled with that power of God which was there at Pentecost, we shall not stay in Jerusalem—we shall go into Samaria, and into Egypt, and into the uttermost parts of the world.

This is exactly what the church did in the early times. They tackled the whole world at once, and it did not take them very long to get into the outlying regions. They went with power; they went with force; and that is the one thing that saved the church in the early days. If they

had stayed in Jerusalem I wonder if they ever would have succeeded; in fact, it was in Jerusalem that the whole thing went to pieces. It was in Jerusalem where the thing failed—right at headquarters. The salvation of the church in the early days was that they planted the truth in all the regions around.

In this country we fight and hammer and we can't get the people to listen. We work for fifteen or twenty years in a small town and we can't get results because some of the people are hardened. I wish that some of that energy could be sent to the foreign fields. You have done remarkably well in this country. Why, the way some of you people stick to a hard proposition is most remarkable. Now, I don't mean to argue that you should leave this work; but if people are so hard to reach, if they are so unwilling, ought we not in some manner to get the truth to the people who *do* want it?

Now, some people have the idea that missionary work is a special sort of a job, but I want to tell you that missionary work is just simply missionary enterprise carried on as God's work ought to be carried on in the home country, because all the world is home. Let us not think of it as foreign; let us avoid that word "foreign."

I want to make this remark in passing concerning softening the tone of our message. The reason that there has been such failure in the past is because there has not been the right kind of a "ring" to our message. Jesus said, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Now, that is pretty strong language. But I believe that if the message of the gospel can ring out to the world in that short, crisp style of sentence from the lips of everyone who actually believes what Jesus said, the world will

sit up and take notice. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Do you know the tendency of the present day is to say, "He that believeth and is baptized will do pretty well. He may probably be saved. He probably won't live without sin, but if he will keep on trying hard enough, perhaps after awhile he will be saved, and he that believeth not well, God will be merciful and keep him sinning along through life, and finally perhaps, even tho he does not believe very well, he will slip through into heaven some way or other"?

I tell you that that weakened kind of a message is not going to save the Hindu. You might just as well say to him, "My friend, stay in Hinduism," because he will do it, anyhow. If you want to have a message that will ring true, that will get to the heart, it will not be by softening the tone of our message. We should not be afraid to use the word "damned," even if it is not good English.

If we are not very careful, my friends, we shall begin to soften. I have been rejoiced by the spirit of this Camp-meeting. I have been rejoiced to see how these messages are "hitting" home. Now, what we want to do is to see that our lives "hit" home. I enjoy seeing some people jump, tho I don't do it myself; I never have, at least. I enjoy hearing some people shout; but do you know that is not the test of an individual? I am not asking you how high you jump or how loud you shout, but this thing I do ask—when you come into somebody's presence, do you make them feel that they ought to draw nearer to God? Is your life such that the moment you come into the presence of a sinner something gets hold of his heart and makes him feel that he ought to repent? Or is there something that makes him put a fresh coat of veneer on to protect himself against your spiritual in-

fluence? It does not matter how high you jump or how loud you shout, you will drive people away from you if you have not got the power. People want to feel the inspiration and the power of the Holy Ghost in our lives, and we have got to have a flow of that inspiration and power until it leaps all over the world. That is what I am appealing for.

You can give us a million dollars if you like, and I will guarantee it will be applied profitably, but if you give us a million dollars that will not help us in the best way, for first of all we have to have this power, and it has to last all the time. That is one reason I say that the denominational system which has been trying to carry on missionary work without this power has been comparatively a failure. We have in this reformation a message to the world, and we must have a message that must be brought to the people across the sea; even to those that have become Christians already. They must learn the depths of this experience that God has for his children. We cannot excuse ourselves because we are small. We cannot think that other men are going to carry on that bit of missionary work which we can do; they can't do it for us.

Do you think the Baptists and the Methodists will play our part in the foreign field? They cannot. Yet when I say that, my friends, I have all due respect for the great work of the Methodists and the Baptists and the Presbyterians, yes, and I shall say the Catholics, for they have done wonderful things, building hospitals and shelters and helping the people. They have given to the people of India a wonderful vision of what Christianity is doing to help the world. The Indians say, "What do we ever do in the way of building a hospital for the relief of the suffering in our own country? But here these

Christians have come with their money from near and far, and they come into our midst, and they treat our sick free of charge." Now, I tell you that has done a great deal for the name of Christianity in the minds of Indians. The denominations have done a wonderful work. But they can't take our place; we have something to carry to the world, and we need to take that task and complete it. God will not excuse us from it, because it is ours and we have for that reason to deliver it to the world. Let us deliver it as the apostles delivered it at the time of Pentecost.

We must constantly consecrate ourselves to this task. We forget we must consecrate ourselves continually. I am glad for one thought I got recently in thinking of the Old Testament sacrifices. You know they had an offering every day and every night. I got the idea when I was younger in Christian experience that if I consecrated myself once that would do for all the years to come. I have found out that if I gain a little knowledge today, I must consecrate myself to the extent of that knowledge, and if I gain a little more knowledge I must consecrate myself to that. I must reconsecrate myself to the task which is before me. In this work we must ever give ourselves anew to the task which is before us.

I want to refer briefly to several things about the foreign religions that indicate why we need this power. I know that people usually get sleepy when a speaker talks about foreign religions. I do not want to give you a dry discourse. With the help of God I do not want to do that about foreign religions. But I do wish that I could express to you the necessity of a spiritual experience in the church in this country that will have such an effect as to awaken the people in these other religions.

I want to say that without this spiritual power in us it is impossible to awaken them.

The one great thing that we have to contend with in the foreign field is the awful indifference the people feel toward getting saved. The reason is this: they believe (I am speaking of the Hindu people, tho this same idea is prevalent also in China and the Far East) that everything comes to us because of a previous existence that we have had. For instance, the Hindu does not believe that I who am living today, that my soul, that this personality, myself, that this is the first time I have lived in this world. They think that I must have lived perhaps twenty, thirty, forty different lives at different times; they believe that this is the nature of their own spirits.

A Hindu lawyer once said to me that he was expecting to visit London sometime. "Oh, I never expect to see London in this life," said he. The inference was that he might see London in his next existence. This is a very common thought among the people—that we pass from one life into another. When I die, if I have been a good man, I may become a priest in my next existence, I may become a Brahmin in my next existence; or if I am a bad man I may become a dog, a monkey, or a fish. And that is the reason why the Hindu people do not wish to kill animals. They believe that in killing animals they may be killing one of their relatives.

This idea is amusing to some people, but this idea is so ingrained in the hearts of the people that it really makes one very, very sad. I come to a man and I talk to him about being saved. "Yes, I will be saved ultimately." I say to him, "But if you do not get saved now you will be lost in hell." You people think that because you have a few people in this country who teach the

idea of no hell you have an awful calamity on your hands. Why, my friends, if you had two hundred million of them and lived among them every day, what would you do? And suppose you pressed the point with this man that you talked to about getting saved, suppose you say to him, "You ought to get saved!" He will say to you, "No, no, a good God will never kill me, never hurt me, never destroy me; ultimately everybody will be saved." Now, how much impression do you think you could make on that man by just going to him and telling him a story? Not much. How many chances of salvation does that man have? We find it hard to convince a body of people in this country when they know that they have only one chance of salvation. Here we have to go around and talk to people in order to get them out to the altar, and they know full well that if they die they will not have another chance of salvation. Now, what would you do if two hundred million people said to you, "We have got eight million four hundred thousand chances of being saved"?

Do you wonder, my friends, why it is hard to reach those people? There is the difference, and that is the thing that we must attack. If I can go to a Hindu man and that man gets a feeling over him that makes him tremble, "My God! What is going to happen? I am afraid my religion is wrong; I am afraid this old idea of karma that I have had, this old idea of transmigration, is wrong; I must get saved," I stand a chance of getting him won to Christ. If Pentecost has ever happened, and I know it has, that is what is needed to win that man. Now, you can send your ten million and we can spend it on all the hospitals and you never can get that religious conviction on him. The only thing, my friends, that can bring that thing down is the Spirit of God from heaven.

That is why I say, my friends, we have to have that power from on high if we are ever going to do anything on the foreign field. It must be done by the power of the Holy Spirit. It cannot be done by anything short of it. But let me remind you, my friends, missionary work must not be merely "putting my best foot forward" and sticking it out into the heathen countries for people to see; it must be the overflow of our own spiritual life.

Now, I might go farther and say something about these heathen people. I don't like that word "heathen," tho I keep using it. There are so many "heathen" here in this country, why go over there? Why not devote your missionary energy to this country? We say about this missionary work that it is our ideal, and I am sure that any of us ministers can go to those lands and present that ideal.

The heathen say, "That is wonderful! That is wonderful! Do you mean to say that you have your God right with you, you Christians?"

"Yes, sir."

"You mean to say that you can actually live so that your conscience will not hurt you when you lie down at night, and that you aren't afraid to die?"

"Yes, sir."

"Do you mean to say that you are released from that awful grind of rebirth, so that you do not have to be born, and born, and born, eight million four hundred thousand times, but that you are released from that and going to heaven?"

"Yes, sir, that is what we believe."

"Do you mean to say that when you get sick and go to God that he heals you just like I go to my god and expect healing from him?"

"Yes, sir."

"Do you mean to say," the Hindu friend would ask, "that you Christians have everything good in your religion that we have in Hinduism?"

"Certainly."

Now, he would say to you, "Let me see where that is practised."

Hindus are no fools, even tho many of them cannot read or write. I bring them over to America, and we go around over this country and see this Christianity. Where will they see that wonderful idea? May I bring them to your congregation? They are very inquisitive. They will ask a great many questions. They will find about all your church trouble, your squabbles, your difficulties, and when they get through knowing all there is to be known about us—well, those people go back home to India. Will they say when they get back there, "We have really and truly found, not merely a true theory, but we have actually found where the thing is practised 'from top to bottom.'" Will they say that about us?

Now when we can do that you can send some other missionaries and me to India and to China and to Japan, and tell us to gather a few of the leading people over there, and you can say to me, "Now, we will provide you money to pay their fares to come over here and see for themselves." Then we will bring them back here, right among us, to this Camp-meeting, and let them know all the details. Then you will not need to be sending many more American missionaries to the foreign field.

This problem of foreign missionary work is simply a problem of demonstrating to the world today that what we preach can be practised "from top to bottom," and until we do that we shall not make very much progress. That is why the Christian world today is, comparatively speaking, a failure when it comes to the making of a

spiritual impression upon the people of these other lands.

I think that you see from this that foreign work is merely an overflow of the home work and of the spirit that there is in the home church.

I have mentioned for one thing in this address this doctrine of karma. One thing that touches the beautiful in the doctrine of karma in the foreign countries, and touches it very much is the very spirit of heaven, the spirit of warmth toward God, and I am sure that we can cultivate a great deal of that. In our hearts there is the whole system of Hindu salvation, based upon the idea of devotion—the outflowing of the heart toward God.

They have really in Hinduism what we would call "seeking after the gifts of the Spirit." It is most remarkable that in such religions as that you find many things that Christians try to have, and this was all studied out long before Christ came to the world. They did not borrow it from Christianity and take it over to Hinduism. These things were in Hinduism, this desire for God. Somebody has said, "India will be won by song and not by argument." There is no use in thinking we can go over there and speak to those people on any beautiful subjects, and that will make them Christians. Those ideas which I spoke to you about a few minutes ago, their doctrines, are so deep-seated that even when they adopt Christianity they still believe those things and there is no power that can break it except the power of God.

We have been in successful work in India, down in the southern part of India, where we have five hundred of our brethren; in the northern part of India are two hundred, and success has been attained. But what I want to impress upon our hearts this morning is that if we have

the overflow of the power of the Spirit of God, if we have those things in practise which we are preaching in theory, and have them in large enough measure, with all spiritual force and power, foreign missionary work will be perpetuated, but not by anything short of this.

There is one other point that I want to exemplify, that I want to emphasize as being necessary, and that is consecration. The difficulty on this subject is not that people don't want to be consecrated to God; the difficulty is that people do not see how they can be more consecrated than they are. If a Hindu man would come here to this Camp-ground, having dropped right down from India, I mean just carried across the sky and dropped in here from India, especially last Sunday, and would see all those motor cars and then hear Brother Byers say that there is at least a million dollars invested in motor cars on this Camp-ground, and the next day he were to hear the report that three of our leading ministers had done their best to raise money and that we raised two thousand dollars for the expenses of the meeting which you, yourselves enjoy, and which you got the benefit of, that man would shake his head, and would say, "That is enough religion according to the way I understand it." He would simply say, "There is no use arguing with me; there is no use bringing out your New Testament." He would simply say, "You people are not religious."

I would not say you must get rid of your automobiles. But do you know what the Hindu man has in mind when he thinks of religion? What is a holy man in India? Now, here is one of the deepest ideas that India has. You go to India and you go and ask the Hindu, "What is a holy man?" What will he tell you? They conceive a picture of those men who have no clothes except a little cloth around the loins of their body, a

little cup in their hands, and who go all over the country, walking from place to place, begging their way, who sleep under the trees, and simply go about, they say, like Jesus, who used to go about in Palestine, "without purse or scrip." That thing is actually being practised today in India by two hundred thousand people. There are more men mendicants and religious beggars in India at the present time than there are Protestants, because that idea of poverty is deep-dyed in Hinduism. So that when a man wants to be religious and spiritual, he has got to put away the things of the world. He can't wear gold; that is all out of the question. Finery, adornment, all that sort of thing—a religious man cannot bother with it. The Hindu knows that, and he knew that before Jesus Christ came. The idea that India has of a religious man is that he has got to strip himself, I do not mean just of clothes, but that he has to get along on the minimum and live in that dependent condition or nature.

Now, when one of those men comes over here and sees all the luxuries with which we are surrounded, my friends, you can say all you like in justification of those luxuries, but the Hindu man cannot believe that way. He says, "It is not religion according to the way I have been taught it." To him it is not religion; religion is giving up things.

Now, I will go over there; I will go dressed as I am this morning, and I will go among the heathen people. Here is a beggar, a crippled man, a man living in a hovel, a hut. I have to go alone and there preach the gospel of the kingdom of heaven, and say, "We are the disciples of the Christ who lived two thousand years ago."

They say, "You don't look like him. If you were like Jesus Christ you would give us a little something." The reason why the Eastern people have not been able to

understand our religion is because they say we do not look enough like Jesus Christ. To be like Jesus Christ, to the mind of the Indian, he, of course, strips himself.

Jesus Christ used very strong language which will cut us—unless you believe you will be damned, but when you begin to pierce through that sentence and that word "damned" you find: "He that believeth and is baptized shall be saved." I say, when you begin to pierce through that sentence, what do you see behind it? You see a cross with arms outstretched and the very man that said, "Unless you believe, you shall be damned" is hanging upon that cross, and that makes all the difference.

I tell you, my friends, we can preach just as beautiful theory as we like, and we can preach it just as strongly as we like but until those Hindu people will see behind our preaching outstretched arms hanging upon the cross with the nails piercing through, they will not believe. My friends, Jesus Christ went to Calvary not only as a matter of atonement, but he set an example, and if we want the world to believe that we mean what we say, we shall have to get down on a level with them and suffer with them.

Sister Stewart made the remark the other day that people say the work of God is too hard to carry on, and that it is too expensive. Well, we have a budget of only $132,000 for missionary work in all the world put together, for this movement. It is true that we have to spend our money for the thing that will do the most good, but is it not a pity, is it not a pity, my friends, that we people who live in luxury, who can eat pie and cake and ice cream and drink soda and pop, besides have our regular meals, and have all the luxuries that we have, can't keep up one institution like that? You may

think perhaps that I am making a "drive" now. No, not at all, I am simply giving this as an illustration. My friends, we can't expect these people to believe until they see in us the consecration of Jesus Christ. That does not mean that you must dress like an Indian holy man; no, not at all. But the Hindu wants to see consecration. We have to exemplify that.

One reason why we have not the example of power and spirituality and unity that we ought to have is because we have not more consecration. If we could get more separated from the things of this world, if we could cut loose from more of our farms, our homes, our children, and put all on the altar, I believe something in heaven would let loose its gifts. But the trouble is that if God would give the gifts today in the state in which we are he would have to put his approval on some things that do not please heaven, and God is not going to do that; so he has to withhold the gifts. Understand, my friends, I am not criticizing you. I am one of you. I have been at fault as much as you. I want your prayers.

Brother Monday spoke as he did yesterday about having a great burden of soul. I have felt that way myself sometimes, on my travels around. I have got so burdened that I would not know what to do with myself. I have been well entertained wherever I went, but sometimes I have got under such burden of prayer that I would go to a Y.M.C.A. and hire a room, and stay there, and I remember tarrying in one place all the evening long, and away into the night, and at midnight I came out of that Y.M.C.A. room and went on the street and everything looked different. I tell you heaven comes down to earth and the world looks different when we get into the prayer closet.

What my heart longs for is that half a dozen mis-

sionaries could go to India on this sacred platform. Do you know what I would like to do? I would like to have that spirit of power so that when I go into the villages of Bengal and find a sick person and pray for him he would be healed. I go into the other villages and find there are other missionaries also burdened and longing for this very thing. I believe, altho I don't like to use figures, that in a few years we could have two hundred thousand Christians. Let me warn you—they would not be as intelligent Christians as you are; they would not know all the ins and outs of Christianity as you do; they would be in the wild, uncivilized condition. My heart longs to see in all the foreign field men and women going with the full baptism of the Spirit of God, and when they reach these people, they can "lay hands on the sick and they will recover."

My friends, go into a heathen country and see all the heathenism in the hearts of the people. How are they going to have faith in healing? All they have is a superstitious faith. But if Jesus Christ would go through their streets and begin laying hands on people that were sick, and they would get well, they would be running after him by the thousands. Where is the power going to be? It cannot be in their faith. You can see it is not in their faith. You see that is what we are up against. I stand helpless before you. I do not know what to do. Must we wait until they have been educated, until they have been indoctrinated, until they receive the fundamentals of the faith, and until we can bring them up and pray for them? Is that the system? Or can there be such power with God's ministers that they can go forth so that even as it was with "the shadow of Peter," the shadow of these ministers can fall and bring healing on the people? Am I going too high? Am I going astray

in this thing? That is the thing for which we have been praying for years, and I cannot, I dare not go too far. I am afraid, brethren, I say I am afraid the church in America has not come to that yet and I am afraid if we attempt to do this that we shall have to go ahead of the church in America, and I know what that means to go ahead of the church.

Friends, will you come along? Will you rise to that standard which will enable us to go out from among you, not merely "putting your best foot forward," but just letting this be an overflow of your spiritual power? Can we do that work as it needs to be done, as we believe that Jesus would do it if he were here? Can we? Can we do it that way? Will you come along with us? Will you?

I hold that what we need above everything else in order to win the foreign missionary situation, is the power of God. We cannot do it with anything less; the problem is too great. We need money. You know that. I cannot live without money any more than you can live without money. But money is not going to solve the problems. If you give us millions we cannot do it and I tell you one thing, the heathen are not going to be won until you do give it. They do not want your money, however, they want your consecration.

The people that are going to win the world are the people who set up a standard which is God's standard—not merely in doctrine, but a standard of life. By the grace of God I am going to consecrate myself to this mission. I do not know where it will "land" me. I hope it will "land" me somewhere in the church, and I hope wherever I "land" in the church, I will find my brethren there.

Will you support us by your prayers? My young

friends here, I want to plead with you—when I see the foreign missionary work out there I see that I am too much alone, and the young men are too inexperienced, and the funds are short, so we cannot send them. But, my young friends, I want to appeal to you particularly; do let us consecrate our hearts afresh to God. Let us live, let us get down to a new consecration for God so we can move this whole church.

If we can get the Spirit of God into this thing, there will be dozens of missionaries going out. I can even go to the "outsiders." There are thousands in the various denominations who are disgusted about giving the money to their denominations. But if we have the power of the Spirit of God they will give us the money and we can go and minister to them. We can go and heal the sick. We can go and give them the gospel of the grace of God.

Let us get down on our knees and consecrate ourselves to this service. Why? Because you want the blessing? No, but because there are millions of souls on the other side of the world that without Christ will go down to a devil's hell.

DIVINE HEALING

H. M. Riggle, Pastor, Chicago, Ill.

(Sermon in General Morning Service)

I shall read, to introduce the subject, from the Gospel according to St. Matthew, chapter 4, verses 23 and 24: "And Jesus went about all Galilee, teaching in their synagogs, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them."

"And they brought unto him all sick people." They did not make any exceptions.

First, I want to define divine healing, and in doing this we shall note a number of things that it is not; then what it really is.

It is not Christian Science or mind-healing. It has no relation to that. Paul speaks of "science falsely so-called." Christian Science is not real science. A man one time who was greatly afflicted went to a Christian Scientist to receive health and healing, and the "doctor," as they called him, gave the instruction, and of course you know they always charge, or nearly always, for their service. So when this man went out the Christian Scientist "doctor" said, "Hold on! I want a dollar for my instruction and service." The man turned around and

said, "Just believe that you have got the dollar and you have it," and he went on along out.

Now, friends, there is as much sense and good reason in that as there is in believing that you do not have a cancer when you really do have one eating your very vitals out. There is just as much sense in one as the other.

I wish that everybody here today understood definitely and positively that divine healing as practised by the church of God has absolutely no relation whatever with Christian Science.

Second, it is not associated with, it has no relation to so-called "divine healers" floating around all over the country. I say, it has no relation to them. Every now and then some fellow will arise in some part of the country with a long beard and hair flowing over his shoulders, trying to assume the appearance of a Messiah, and advertising himself to be a "divine healer." We find that multitudes go after such folks as that; even people who will not accept the real, clear teaching of the New Testament on the subject of healing go after those fellows to receive help. We want you to know that we are not of that class. We want to put ourselves on record here today that we have no relation to anything of that kind.

Thirdly, divine healing is not fanaticism or extremism. It is reasonable doctrine. It is a doctrine that, commonly understood, can be accepted by the medical profession and by all people the world over if they only will understand it. So this morning I want to impress upon this congregation that divine healing as taught and practised by the primitive church and the church of God today is not fanaticism or extremism. It is reasonable and it is worthy of the credit and acceptance of all intelligent minds and hearts.

"Well," somebody says, "What is it?" It is healing by divine power administered by the virtue of the Lord Jesus Christ through the instrumentality of the Holy Ghost, the church as the administrant being the medium through which God works. That is what it is. Now, lest you do not get it, I shall just give you that thought again so as to make it clear to your minds: Divine healing as taught in the New Testament is by divine power administered by the virtue of the Lord Jesus Christ through the instrumentality of the Holy Ghost. The medium through which this work is accomplished is the church and ministry.

That brings me to my second thought. Divine healing is a fact. It is not an empty theory or a mere guess or speculation. We are dealing with facts. Divine healing is not something for us to guess at or speculate about or hope about. It is a demonstrated fact. So we are dealing in facts, and facts are eternal principles that never can be destroyed.

Divine healing was a fact under the Old Testament dispensation; it was a fact under the old Covenant. God was the healer of his people back in patriarchal days. Abraham prayed for Abimelech and God answered his prayer and he healed him. And we come down the line into the Mosaic dispensation and find that for fifteen hundred years the Lord revealed himself to be the healer of his people. In those days the dead were raised to life in answer to prayer—such prayers as those of Elijah and Elisha and others. God actually raised the dead. The Lord said to the Israelites, "I am the Lord that healeth thee." And we hear the best king that the Israelites ever had saying in Ps. 103, verse 3: "Who forgiveth all thine iniquities; who healeth all thy diseases."

Then it was a fact in that dispensation of the world's history and the history of the people of God.

Now, we come to the New Testament, or the New Covenant times, and healing is still a fact. It is a fact of this dispensation. Today we are living under the blessings of the Christian era. We are living under the privileges of the Holy Ghost dispensation. We are still in that dispensation and the privileges and blessings that have been permitted to others through Jesus Christ are ours today.

Now we come to the facts, the proof of this point of divine healing as a fact in the New Covenant. I simply call the attention of this congregation to the ministry of Christ and the apostles during Christ's incarnation. If you will read carefully the Gospels of Matthew, Mark, Luke, and John, you will find that Jesus in the time of his incarnation, while he dwelt here in the flesh, not only by his own personal ministry but through the apostles demonstrated healing to the people. You can hardly read a chapter in the New Testament recorded by the four evangelists but that you will find healing, wonderful healing. The Lord said on one occasion: "Whether is easier to say to the sick of the palsy, Thy sins be forgiven thee, or, to say, Arise and take up thy bed and walk?"

He healed the people in those days. Our text declares, "They brought unto him all sick people"—the sick folks from all over the country, from Judea and Samaria and even away up in Syria, were brought to him. His fame swept throughout the whole country. They brought unto him people with divers sicknesses, and he healed them. And it says in the New Testament that he gave his disciples "power over unclean spirits to cast them out and to heal all manner of sickness and disease." We read

in the Gospel of St. Mark that the Lord went with them "with signs following."

Christ sent forth seventy of his disciples and said to them, "Whatsoever city ye enter . . . heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you." He did not say, "Cast out devils"—he told them to heal the sick. They went forth and ran across some demon-possessed souls and the devils were cast out. That was more than the Lord promised. They were so happy about it that they rejoiced with great joy and they came back and said, "Lord, even the devils are subject unto us." But Jesus said unto them, "Rejoice not that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

Now, not only in the personal ministry of Christ and his apostles as recorded in the Gospels, but in the early church as recorded in the Acts of the Apostles, we have clearly demonstrated, even after Christ was ascended into heaven, his power to heal. We read in Acts how they brought sick folks and laid them on beds in the streets of the city, and it is recorded there that the presence and power of the Spirit of God were manifested or demonstrated in that "they were healed, every one." In the Acts of the Apostles and in the early history of the church there is a constant record of manifestation of God's power to heal.

Then since that day, I think we can trace healing in every century of the Christian era.

I was in a ministerial meeting in Springfield, Ohio, this last spring. The preachers of the city came together, and the subject was healing. A Lutheran minister said, "Well, I must say, brethren, I have been called in to christen and pray for children that were given up to die,"

and he said, "to my surprize the Lord healed them. I don't understand it, but," he said, "I know it is a fact."

At the close of the meeting I went to him and said, "My brother, I was brought up a Lutheran and was catechized in that faith and know a little of Lutheran doctrine and teaching and history. Don't you know that Martin Luther himself prayed for the sick? He prayed for Philip Melancthon, and Philip Melancthon was healed in answer to his prayer. Don't you know that? Martin Luther prayed for Philip Melancthon when he was down sick and God healed him, and God will answer your prayers for healing."

He said, "I believe he will, but I don't understand it."

Luther practised it. John Wesley practised divine healing, and God healed people under his ministry. And in the name of God, all down through history, there have been many witnesses to the fact that the Lord healed not only souls but bodies.

But, thank God, it is not only history—it is a present living fact that God now is the Healer of his people and in witness and testimony of this fact I would like to ask how many of this congregation, of this vast assembly gathered here today, will by the uplifted hand, witness and testify that you have been healed by the mighty power of God. Raise your hands!

[Many held up their hands all over the tabernacle.]

You have been marvelously and miraculously healed by divine power. How many here have been healed of cancer? Let us see you stand up.

[A large number stood.]

A great number have been healed of cancer. Tumors are closely related. How many have been healed of tumors? Tumors and cancers are not very far apart.

[Several stood.]

How many were healed of deafness? A woman heard me preach here in this tabernacle last Sunday morning. I don't know whether she is present. She didn't know before that that it was God's will to heal her, but when she hear that it was God's will to heal all his people she said, "That means me!" And her ears were opened, and she heard me preach. I can see her! There she is!

[The speaker pointed to a woman in the audience.]

Well, it is a fact. I shall not go down the line and ask an expression from everybody, for we haven't time, but we are happy to say that healing is a glorious present reality among God's people.

I was afflicted seven long years, heavily afflicted, and it was God's will to heal me all the time, too. It was his will. But sometimes the Lord sees fit to withhold healing for a purpose so he can just get us to the place where he can use us to his glory. That does not change his will. His will is just the same as it was with Daniel. I am going to tell you that I despaired of life and there was no hope in the world. There were seven long years of suffering. I stood in the pulpit to preach but I was so weak in body that they had a couch and as soon as the sermon was over I would go and lie down on it. I want to tell you for the glory of God today that the Lord instantly healed me.

A woman came to this Camp-ground ready to die, but she was healed by the power of God through prayer. And there are many other cases we might mention of healing in these days.

My third thought is—healing rests on the same basis as salvation, altho it is not so important. We want you to know that the salvation of the soul is immeasurably more important than the physical healing of the body, but while that is true I wish to emphasize the fact that

the healing of the body rests upon the same basis as the salvation of the soul.

Men become both spiritually and physically affected by the fall. That fact cannot be controverted. Physical death came as the result of sin (see Romans, chapter 5, verse 12) and spiritual death came the same way, for we read where Paul speaks about the resurrection from the dead—I Cor. 15:21: "For since by man came death, by man came also the resurrection of the dead." So physical death came as the result of the fall. The Word says, "Dying, they shall die." The seed of death was planted in the human body which resulted in all the maladies and sicknesses of all ages. Altho man became physically and spiritually affected by the fall, thank God salvation and healing are provided for all in the death and resurrection of our Lord Jesus Christ.

Now, for emphasis, I shall repeat that: Salvation and healing are provided for all God's people in the death and resurrection of Jesus Christ.

a) In his death. In Matthew, chapter 4, it is said: "They brought unto him all sick people"—all kinds of afflicted people, and he healed them without any exception, "That it might be fulfilled which was spoken by Esaias, the prophet, himself took our infirmities and bare our sicknesses."

Some people have said that this quoted from the fifty-third chapter of Isaiah applies to spiritual healing, but the inspired evangelist Matthew applied it to physical healing. He says this physical healing fulfils the words of the prophet Isaiah. In other words, when Jesus healed all physical sicknesses and diseases, he fulfilled the prophecy, "Himself took our infirmities and bare our sicknesses," "And with his stripes we are healed." All for whom Christ died may have all for which he died, praise

God! Healing is provided for in the blessed death of our Lord Jesus.

b) How about the resurrection? Now, if "Christ be not raised," Paul tells us we would still be in our sins. We are not saved to a dead Christ; we are saved to a risen Christ. The tomb could not hold him. He is alive for evermore.

When I was in Syria, that country had sixty-five per cent of Mohammedan inhabitants. When I was talking to them, I would say, "The founder of your religion is dead. He belongs over there in Mecca. He is dead. But the founder of Christianity is alive." Oh, halleluiah!

There is not only salvation through the resurrected Christ, but you remember how Peter said on one occasion: "Through the name of Jesus Christ whom you crucified, whom God raised from the dead, does this man stand before you whole." I believe then in healing through the resurrection of our Lord Jesus Christ; not only in his death, but in his resurrection there are salvation and healing. There are both salvation and healing, and both are in his name. "There is no other name given under heaven whereby we may be saved" only the name of Jesus, but there is healing in his name as well as salvation. "In my name . . . they shall lay hands on the sick, and they shall recover." The same thing that administers salvation administers healing, for they stand on the same basis.

Again, it is by the power of the Spirit. People are regenerated by the power of the Holy Spirit. We are sanctified by the power of the Holy Spirit. And how are we healed? God anointed Jesus of Nazareth with the Holy Ghost and with power and he went about healing, for God was with him. Healing is and does the same today. It is by the power of the Holy Spirit. Both

salvation and healing are by prayer and faith. Yes, it takes prayer and faith to be saved. "Whosoever shall call upon the name of the Lord shall be saved"; "Believe on the Lord Jesus Christ, and thou shalt be saved." This blessing does not come through a meeting like this with all its inspiration. It comes when you take a stand by faith on the Word of God.

What is the foundation of faith? The foundation of faith for healing and for salvation is the immutable, eternal, unchangeable promises of God's Word, and these are secured to us by the Lord Jesus, and these are bound to us by an oath, the oath of Jesus Christ—and so we have strong promises ratified by the blood of Jesus our Lord. That is a wonderful foundation for faith, if you will meet the condition, and for healing, if you will meet the condition. Praise God! Healing is for all of God's people.

Some day we are going to die. Everybody that ever was healed in the past died. Everybody that ever was healed in the days of Jesus and the apostles died. Healing does not change this fact of human mortality; healing does not change this truth of death when our time has come to depart from this old world. Do you know that God left us a will, the New Testament of God to man, and do you know that since Calvary the will is in court? That will is the New Testament, sealed by the blood of Jesus Christ and in force over all the world. Are you going to look at that will? Are you going to find out and know if you are included in that will? Get hold of this fact: All God's people are included in the will, and if we are all included in the will, who has a right to say who will be excluded among us? We are all included in the will and the will is for us. Find out, then, who is in the will. That is just what you ought to do.

Jesus' ministry, as a personal ministry, expressed the will of God to us, and it happens to be written there in the twenty-seven books that comprise the New Testament, which is a revelation of the will of God to men. The ministry of Christ during his incarnation expressed God's will in this dispensation. I am going to prove that to you: "I came to do the will of him that sent me"—Jesus said that. Again he says "I come to do thy will, O God." And again Jesus says, "I must work the works of him that sent me while it is day." Just before he expired on the cross he said triumphantly, "I have finished the work thou gavest me to do." So Jesus did the work that his Father sent him to do. Jesus manifested and demonstrated the will of God in his earthly ministry.

Well, that is God's will. It is to the people of God in this dispensation. I have here collected in concrete form, something that bears right on this point, and I shall read it briefly—Luke 4:40. Here we find the will of God expressed in the ministry of Christ: "Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them." He did not exclude a single one. We read again in Matt. 9:35: "And Jesus went about all the cities and villages, teaching in their synagogs, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." And in Matt. 10:1: "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." We read again in another part of the gospels, "Great multitudes followed him and he healed them all." He did not except any. He healed their sick, not just a part of them.

In another part of the New Testament we read, they

brought unto him all that were diseased and "besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole."

In this fifty-sixth verse of Mark's sixth chapter of his Gospel, we read that they thronged him with their sick, for it says, "And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole." And it is said again, "There went virtue out of him and healed them all."

Now, Jesus did not seem to know anything about this idea of healing only certain people. It was not the will of the Father to heal only a certain class and the rest were excluded. Oh, no, he did not make any exception. He healed them all. So I believe that is God's will. It means that he went about and healed all that were oppressed with the devil, for God was with him.

Thank God for the glorified Christ through whom the Holy Ghost can do greater things than even the incarnate Christ did. I say the glorified Christ can do greater things through the instrumentality of the Holy Ghost than even the Christ of Galilee did. Read the fifth chapter of the Acts of the Apostles, verses 15 and 16, to see what he did in the early church, after his ascension, after he was glorified. There we read that, "They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one." That is a demonstration of power not recorded anywhere in the

Gospels, and it was all through the Holy Ghost. Christ is still present right here to do that healing work yet. Come in touch with the glorified Savior at the right hand of God, who is able to accomplish his will through the church.

Then you come to the great commission, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues: They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

"They shall lay hands on the sick," folks, and after they inquire for healing, does it say that they shall get a voice in the air somehow that shall work a miracle for them? My Book does not read that way, "They shall lay hands on the sick and they shall recover." Again, in the Epistle of James fifth chapter, fourteenth verse, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord." But what do some people do? "Is any sick among you? Tell them to go and have an operation. Tell them to go and 'dope' with the poisonous stuff." Every doctor that will be honest will tell you that the "dope" is poisonous stuff. I tell you it is time that the church of God roused up. About forty years ago we were the only church that at that time practised divine healing, and we were mobbed and stoned and egged for preaching it. Thank God the leaven has been working out through the Christian world until men everywhere are practising the truth of divine healing. And somebody else is carrying on this work besides ourselves. My Lord, help us to be men and face the respon-

sibility and shoulder the responsibility without waiting for someone else to do it.

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Now, fifthly, we come to some natural causes of sickness and the proper care of our bodies. I am going to touch a very vital point, but I pray you to please give me attention and listen when I speak to you about the care of our bodies. There are various causes, direct causes, for sickness. One of them might be overwork. Daniel through much revelation, revelation from God in various ways, says he was sick several days, many days, and it was through overwork and mental strain.

We might bring upon ourselves sickness. I have done so at different times in my life and ministry through overwork, through too much study, too hard work. This is a natural trouble. Then again, some folks are sick because of intemperance. They have disease because of sin in their secret life. I have had folks come to me and ask me to pray over them. I wished I had half an hour to take them off in some private room and give them a good lecture, for what is the use of praying for healing from sickness or disease when they are responsible for it? There are plenty of people who come for divine healing today who ought to stop the intemperate way they are living. Why, I would not ask for healing if I were doing that sort of thing. Why ask for healing and then continue to do the very thing that causes trouble? Why do that?

Some people are intemperate in their eating. Some people will remember a certain camp-meeting in Pennsyl-

vania where a woman at two o'clock in the morning was taken sick, and she said, "The devil afflicted me. I nearly died. The devil makes me sick and tried to kill me." But when we investigated we found that she had eaten a whole pie. She ate the whole pie and nearly died of it. She said the devil afflicted her, but the devil was not to blame. I believe in giving him his just dues, but she was responsible.

"Confess your faults one to another, and pray one for another that ye may be healed." If you are doing the thing that causes your sickness and disease stop it, whether it is intemperance or whatever it is—stop it.

Now, there are a great many things we can do that God intends us to do that are conducive to health. Somebody says, "Brother Riggle, you have been preaching thirty-six years and your voice is as good as ever!" Yes, but it was "cracked" a few years ago. I got rid of the "crack." I found if I practised deep breathing that my voice would not have a "crack." I got out and took thirty or forty long breaths and felt the oxygen breathed in from the crown of my head to the sole of my foot. What a fool I had been to come to God and ask him for a direct manifestation of healing when God has given me air to breathe, and all I needed was to fill my lungs with it and I would have a good voice. Is that wrong? Why, no, it is just good common-sense, it is just taking care of your body.

Bathing is a good thing. "Why," says one, "I just took a bath last Fourth of July. Bathing is going to the lake, and I did that last Fourth of July." You should take more baths. Bathe freely. Take internal baths and external baths. You ought to take them frequently. They are conducive to health. It does not hinder faith. It helps faith to take proper care of the body. If people

do not do that they usually go around very fanatical and never get anywhere.

Somebody says to me, "Brother Riggle, I have constipation."

Well, drink more water. Drink more water. You will get rid of that. God has given plenty of water—oceans of it, rivers of it, creeks of it, streams of it. If people would drink more water they would be healthier. If God would want me to drink more water, I would drink it.

I think that on this same principle Paul advised Timothy, who was slowly recovering from a stomach affliction, to "drink no longer water" but to drink a little wine for his stomach's sake and his often infirmities.

And the same with Hezekiah. The Lord healed Hezekiah. The Lord added fifteen years to his life, and in the meantime Isaiah got the idea that that big carbuncle had to be healed, so he put on a poultice of figs and four days later Hezekiah went up into the house of the Lord. It is just simply a matter of using your own good common-sense, that is all.

That brings me to the next thought. It will never add anything to the power of divine healing for preachers to get up and berate the medical world and call them "quacks." Believers and practisers of divine healing are generally men who respect the medical profession. Some physicians believe in divine healing. Why, there is a doctor here in Indiana who when he comes to a case that he believes too hard for him says "Down there are people who believe in divine healing; that is the place to go to get healed." Brethren, that is better than unnecessary "flings" from the pulpit that do not add anything to our cause.

Put healing on exhibition. Get somebody healed; that is the way.

One person says, "I would not go to a doctor if I had to die." Have you ever had your teeth filled? Have you ever had your teeth extracted? Did you know that that fellow is a doctor? He is a doctor of teeth. He is a tooth doctor. Some of you never thought of that. Well, you had better think. I tell you there are things spoken from the pulpit that do not help us. You had better practise healing and win the respect of the medical profession. Practise divine healing. It is a reasonable thing. It is a necessary thing. Practise healing. The thing you need is healing and healing is the thing you want. I notice that when people wanted that in the New Testament, lepers, blind men, and others, they cried out and said, "O thou Son of David, have mercy." You see they got so interested about that thing that they drew the attention of the Lord, and they were healed. Why, in those days they took the roof off the house to get men to Jesus. When you get interested enough to take roofs off of the houses to get somebody to Jesus, then you are interested indeed. So when you come for healing today do not come strolling along, but get in earnest, get in earnest, like a woman in Kansas City, Mo., a woman there who had her limbs encased in steel. She came to our meeting, and we asked her, "Sister, do you believe the Lord healed you?" "I know he did," she replied. "How do you know?" And she said, "I prayed through." And she asked the people to remove the braces and she started to run across in that church, so that even J. T. Wilson shouted. She got healing; she "prayed through."

It takes earnestness, but it takes more faith. Faith is stronger than your feelings. Faith is stronger than sympathy. Faith is stronger than anything you say,

or anything that you hear, or anything that you feel. Faith confirms the word of God, faith that will not shrink. Faith will stand unshaken on God's eternal Word. That kind of faith will bring the answer. It takes faith in the eternal truth of God.

It takes importunity. I learned a lesson when I was in the Holy Land. I used to think that when Elijah prayed for rain he only walked a little distance to see if there was a cloud. However, when I got there, I found the reputed place of Elijah's prayer, and I found it was eight miles to walk to see the sea. It was about a sixteen-mile stretch. I reckoned that was about a day's walk. The servant came about a sixteen mile walk, and the servant said, "My Lord, I do not see a sign of rain." And after Elijah prayed again, he sent the servant again. And he sent him seven times, and each time it was sixteen miles. So that was a hundred and twelve miles. Elijah was not praying just an hour or two for rain. He prayed several days. He called to God, and God honored his faith and his importunity and his earnestness and gave him the reward. That is what it means in the Epistle of James when it says, "He prayed earnestly."

This woman I was telling you about did not get an answer the first time she prayed. She kept on. Many of us have been disappointed the first time, but we must keep on praying. That is the trouble. We should pray till we get the answer.

A sister was on a certain camp-ground. She was in her wheel-chair. Others were prayed for and healed instantly, miraculously. But this woman did not seem to have any manifestation of her healing, altho her faith seemed to reach the Lord, and the ministers felt clear that God would answer. She was discouraged. The last day of the camp-meeting came. Finally one of the

preachers went to her and said, "Did you ever send an order to Sears-Roebuck, or Montgomery-Ward?"

She said, "Yes."

The preacher said, "Then you got a little card sent to you saying that the goods would be shipped. Sometimes the order came by parcel post, and maybe the same day the goods were there. That was quick service. Again the goods may have come the day following, by express. Perhaps some of it came by slow freight, and maybe some longer than that, maybe a week or two afterward." The preacher said to this sister, "Did you get your card? Did you get your order through? Did you receive your card that the goods would be shipped?"

She said, "I got it through."

He said, "Did you get your card back?"

She said, "I sent an order and the card came this morning."

They wheeled her down to the station, and there she sat, with a multitude of people waiting for the train. There she was sitting in the station in her wheel chair, expecting her package. While she was sitting there in the station her package came. She just took one jump out of that wheel chair and began to go on jumping all over that station, praising God.

The Lord did as much in that station as anywhere. So the Lord sometimes sees fit to send you your package by parcel post quickly, or by express, or by freight. The only thing you, brother, sister, need to do is to get your order through. The only thing you need to do to get healed in body as well as soul, is to get your order through and to get the card that will be a witness that you have got an answer, and then expect your package. It will come. It is sure to come; as sure as you are sitting.

How many of you believe that you will get your package? Raise your hands.

[Many hands raised.]

Halleluiah! Glory to God! May God inspire the hearts of his children, and may you have healing, definite and positive healing, just like that sister I told you about whose ears were opened. Get your package! Get your petition through and your package will come. Expect it. And God's name will be glorified in your definite and positive healing.

THE PERPETUATION OF HEALING IN THE CHURCH

M. A. Monday, Evangelist, Bedford, Ind.

(Sermon in General Afternoon Service)

Text: Matt. 28:19, 20; 10:1:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

"And when he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease."

Now I believe that all of us who are here this afternoon believe in this commission that was given to the disciples by the Lord Jesus Christ. If we are enjoying the blessings of salvation we are enjoying them because of this commission and because of the message that the disciples carried to the world, the message that was given by the Lord Jesus Christ.

Here we find in Matthew's Gospel, chapter 28, that he is "teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." "The end of the world" is not yet. The disciples received their commission. Then they stepped off the stage of action, and you and I are left in their stead. We are left with the work on our hands, the same work that they had, and the same need

confronts us today that confronted them, the same needs are in the world today that were in the world at that time. We have the same message that they had and we also have the same Maker of the same commission.

The question is, "What did the Lord command them to do?" To preach the gospel. I believe that all of us here this afternoon appreciate the gospel. Had it not been for the preaching of the gospel I am sure we would not be enjoying the blessings of salvation. But you know the gospel includes more than a number of people seem to have comprehended. I believe today that one of the reasons why the world at large and also the church have failed to receive the rich benefits of the original gospel that was given to the disciples is simply because we have failed in many instances to carry the full gospel. There are a number of people in the world today who think that all the gospel that they really can carry is just simply the gospel of salvation. Now, as our dear Brother Riggle said this morning, we all admit that the gospel of salvation is a great deal more important than the healing of our bodies, but along with that the Lord wanted to make provision for all the needs of man, not only giving him salvation and the baptism of the Holy Spirit, and the grace of God, but healing when we get sick, and the Lord told the disciples when he sent them out that he did not only send them out to preach but to heal the sick.

I pray that God this afternoon will make each one of us feel the importance of carrying *all* this message, not only carrying it in preaching the message, but that we shall be imbued with such power and with such divine authority that we shall fulfil the message, so that the people may receive the rich benefits of the Spirit of God. Until the church and ministry get to the place where

they will shoulder the full responsibility the world will never receive the rich benefits that the Lord Jesus Christ intended they should receive. Just before this commission was given the Lord Jesus Christ said to his disciples, "All power is given unto me in heaven and in earth." After letting them know that all power in heaven and in earth was given into his hands, then he says, "Go ye therefore, and teach all nations."

Brothers and sisters, this afternoon let me tell you what the great God in heaven would say today. He is just as able, just as willing, to give you the power that he gave the disciples as he was to give it to the disciples, and until you and I shoulder that responsibility we shall never be able to fulfil his commission.

It is God's will to heal the sick. He only has one will, and if I am in that will then it is possible for him to heal all manner of sickness and disease that I may have. Friends, it is impossible for him to make another will. The will that we have now is a valid one and it is in force. We have the privilege of enjoying all these blessings. The Lord made preparation that all this glorious truth should be known and that the people might always be able to hear it and always be able to receive the blessings that go along with it.

You know the Lord Jesus Christ says, "The works that I do shall ye do also, and greater works than these shall ye do because I go to the Father." What significance did this "going to the Father" have? Why the sending of the Holy Ghost. After he went to the Father, thank God, the Holy Ghost came. We don't have to pray for the Holy Ghost to come. He is here; he is here today; he is in my heart; he is in this assembly; he is in the midst of his people. We do not always acknowledge his presence. We do not get him down to earth. We try

to confine him in too small a place. We do not let ourselves loose and make ourselves pliable in his hands.

Two years ago I was filled with the Holy Ghost when down before God in prayer. I knew that the Lord wanted us to carry the message and be able to fulfil the commission, but oh, the responsibility! Brethren, I shouldered it. I shouldered that responsibility. And I tell you where it carried me—it carried me to the closet of prayer and that is where it will carry you if you shoulder up this responsibility. You will come back with the power, the power from on high. Why, it is easy then to work for God. "The works that I do shall ye do also."

You remember on the Day of Pentecost how many were gathered in that upper room! About one hundred and twenty. They were all gathered together in one place, and there were all of one accord, "and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost." The Holy Ghost is just as able to impart spiritual gifts today as he was then. Oh, that men and women would get filled with that desire to cultivate God until the Lord can do with them in the very things that he desires to do. Then the Holy Spirit imparts spiritual gifts.

Now, it says here, according to the way men and women look at it today: "Now, John, you and Peter and just a few of you, I am going to let you pray for the sick; I am going to give you power to heal the sick. But this is just simply restricted to about three of you." Let us come down to plain, every-day facts. Is that the way it was, brethren? How is it today? They shouldered their responsibility. They got right after what belonged to them. If God has called you to preach he sends you out not only to preach, but to heal. I hope and trust

and pray that you will shoulder this responsibility. Brethren, there are too many people playing around, trying to kick around. Get a little farther out from the shore where you can swim a little. God help us not to go paddling around the edges, to quit playing religion, and to shoulder the responsibility, go into "the upper room" and let God charge our soul with the power of God and make every one of us a reservoir of Holy Ghost power. Every one of God's ministers ought to be a reservoir of Holy Ghost power, and the church ought to be the fulfilment of that power and glory.

Brethren, do you know there is one thing that makes divine healing easy? It is for people, the people of God, to be where they ought to be and to shoulder their responsibility. That will put them into the closet of prayer. Then they will come out and serve the Lord. They will have to get into the atmosphere where a shadow will heal if they are to be like Peter, with his shadow that was healing.

I believe, brethren, I have discovered why more people are not healed, why there are so few. It is because we have quit "going out" after them. You know Brother Rowe preached to us this morning on "Go Ye," and he told us we are to go out. Do we go where God wants us to go, to the places where God wants us to go? You know the spirit of evangelism and the spirit of healing are the same spirit. They are being revived together and they survive together. Just recently it was my privilege to hold a divine-healing service in the eastern part of Pennsylvania, where there is a comparatively new work. A good brother went over there from the Seminary about two years ago, and the Lord began to work, and the Lord began to bless until he went out, and out, and he raised a congregation and the Lord began

to heal those Pennsylvania folks. Brother Alexander asked me to come over and hold a few services at a place where he had just been preaching for a few months, and Brother McCoy had preached possibly two weeks. Those people were so eager to do what God wanted them to do and to see signs following that they went out to get folks, and said, "Come here, we have the best place this side of heaven. You come over here. The Lord has given us bread over here. You know healing is the children's bread. You know we have been starving to death; we have not been getting enough bread."

I preached two nights, and the second night I had a divine-healing service. While I was preaching there were a number of the congregation who were healed while listening to the sermon. The power of God was there to heal them. Brethren, we need to get more of the old-time zeal and the baptism of the Holy Ghost. We can have a stream of heavenly glory coming into our soul continually.

"And these signs shall follow them that believe." Believe what? The gospel! Believe the message! What message? "They shall lay hands on the sick and they shall recover."

Divine healing is not Christian Science. It is the work of the Lord Jesus. God is able to smite every germ of disease that is present here this afternoon. I tell you what I am praying for. I am praying that God Almighty may charge my soul until the glorious gospel of Jesus Christ will not only be preached, but the power of God will go through my body, and when I lay my hands on the sick they will be healed. God, put people under conviction! Put people under conviction until they see the necessity of getting the power of God. Brethren,

with all this power given into our hands, with all this power back of us, we ought to conquer.

The Bible says "These signs shall follow them that believe." Is there any person in the audience or on the platform who reverses it and reads it this way, "These signs shall follow them that doubt." Don't you think for a moment that we shall get any results reading it that way. The Lord wants to test us. He wants us to rely upon his word.

Step out on God's word! Let the Lord inject spiritual life in our souls, and thank God, we can get on our feet then and do something. Too many people want a good time. "The Lord bless me, bless me!" God sometimes gives you a few blessings to try you out, to see what you are going to do with them.

Oh, my brethren, let us return to a deeper consecration and get the power of God, get to the place where God wants us. I wanted to get where I could go out with all boldness. Let people say, "That fellow is trying to advertise himself." A man can say that about me if he wants to. I have got to the place where people can sit on me and it does not hurt. I am sorry to say the Lord had to keep me down for four years until he could get me to the place where he could use me. I was so hungry and thirsty, but at last I was filled up and running over and going for God. Wherever I would go, even if I was walking down to church, the load got so heavy that I had just had to take some of my good brethren into my confidence. I just unburdened my heart to them. I said, "Brethren, I am under deep, pungent conviction."

They prayed for me. But it did not stop at that, for I kept on for three long years, agonizing before God, losing sleep, walking the floor, getting out in the rear

lane and walking. And the Lord filled me with grace out of the sky. I am telling this for God's glory. Brethren, it seems to me there was something pressing upon my bosom. If I could not have gone before the Lord I do not know what I would have done.

From that time on the Lord began to display his mighty power and began to heal the afflicted until I got more power than any doctor in the city.

Glory to God! He is here, oh, he is here this afternoon, and there is no reason why you should not be healed while you are sitting in your seats. O God, let the people receive healing this afternoon sitting in their seats, while I am preaching. There is a woman, no doubt, sitting here this afternoon with a deaf ear, and the Lord can somehow touch her ear so that it may come open.

Do we feel that we are ready for the divine healing service? I never felt any better in all my life for the healing service than I do now. Say, do you know that everyone of us ought to be so completely prayed up that they can wake us up at night, and we would just rub our eyes and put our clothing on and we would be ready, and by the time we got there, the Lord would unstop deaf ears and begin to loose people's tongues.

There was a child down at our place who had no speech. It had had diphtheria which left it with absolutely no speech. It could not talk a bit more than if it did not have a tongue. It was perfectly normal with that exception. A good religious sister that lived there in the city, one who did not come over to our place of worship, but yet who was a good, sweet, Christian soul—one of the sisters said, "If you will bring that child over to my house, I will call the pastor up to my house and I believe the Lord will heal it." So one day I received a call to go over there. The sister was

over there with the little boy. I went over there and prayed, and anointed the child with oil, and as sure as I stand here that tongue came loose, and he is talking yet.

I was also called down the street to pray for another child. Three of the doctors said the child was dying of spinal meningitis. The nurse said it was dying. And the father and mother, worst of all, were not saved. They did not have a Bible in their home. They came after me. I was standing on the back porch. I had seen them when they passed a few times, but was not personally acquainted with them. They said, "Brother Monday, will you go down and pray for the child?"—the child that was dying. I said, "Surely, I will." I didn't even stop to get my hat. We went in there where the child was dying, and it looked as if it really was dying. It had a high fever. There was an ice bag on its head and it was nervously fighting for breath. Its eyes were suddenly pale. The father and mother were wringing their hands and saying that if the Lord would raise up the child they would give their hearts to God.

I said, "The God I am serving is able to do anything."

The sister afterward came to me and I said, "Are you saved?"

"Yes, I am saved." I thought then that we would have some help.

There were a number of people gathered in there—you know the kind of people that usually gather in where people do not keep a Bible, the kind of a crowd that gathers in. There they were standing in the open doorway. I felt that I had something resting upon me that God had given me, and that he had anointed me to do his work. I thought here is an opportunity. And I anointed the child and laid hands on it and God instantly

reduced the fever. As soon as the prayer was offered, as sure as I stand in your presence, as soon as that was done, the power of God filled the room, and a dozen people went down on their knees and said, "Save me; I am lost!" Even this woman who said she was saved was put under conviction.

I could tell one thing after another. Brethren, we are living in the same day in which the disciples lived. We have the same message. We have the same Savior. We have the same Holy Ghost. We have the same rights and privileges they had.

May the Lord help and bless you this afternoon. He will surely help you. It does not matter how long you have been afflicted God is able to heal you, and he is able to heal you now.

Oh, Spirit of God, fall upon us; let that holy power now fall upon every heart! If you are here today suffering with affliction, and will pray through, and if you are determined by faith that God is going to touch your body and that that germ will be smitten by the power of God over that disease, I want to tell you that that disease, that trouble, is going to be driven out, that germ will be smitten by the power of God, and you can be healed, and it is as sure as God is in his heaven that you are going to be healed.

CONVERSION

J. W. Lykins, Pastor, Charleston, W.Va.

(Evangelistic Sermon in General Evening Service)

I come before you, as Paul said, "With fear and trembling." I come to you this evening with an old-time gospel message on "Conversion." That is the great thing in the world today. I invite your attention to the third chapter of the Acts of the Apostles and the 19th verse: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

"To repent" means to be pained, to feel sorrow or regret for the sin that we have committed against a great and loving God, to feel regret for something we have done, something that we have spoken. It means that we change our minds or our course from man's to God's way. "Conversion" means to change from one state to another; and that is what it means here—to change the heart and the moral character; to change from a bad life into a good life; to change from sin unto holiness.

The need of conversion is a universal need. The whole human family needs to be converted or to experience a change of heart. That is, all those who have not had a change of heart will have to have such an experience before they can ever enter heaven. Deep down in the human heart is the need felt by all of mankind. Man's soul is longing for that pure relationship with God. Wherever we find mankind, whether heathen, or whether living in a Christian land, or wherever else under the sun, if he is not saved, he feels that longing in his heart

for that relationship with Almighty God. His conscience is longing to be free from the awful guilt of sin.

I do not know just how old we may be before we feel that guilt of conscience and the need of salvation. Some people may be more accountable at six or seven years of age than others are at eleven or twelve years of age. But I remember about the time that I entered my teens and I began to sin against God. My conscience was tender. I remember the time when I began to feel a guilty conscience, and I was afraid to die, and I was almost afraid to go to sleep. Oh, I thank God that there is such a thing as a guilty conscience in the sinner. There is an electric bond binding the conscience of man and the Judge of the universe together.

We cannot get away from our conscience! Every sin acts upon that mystic wire and sends a shock of judgment to the guilty soul. You might take "the wings of the morning" and fly away; you might take the wings of an airship and fly off, away somewhere, but you cannot get away from a guilty conscience. You might go to hell, but you cannot get away from your guilty conscience. You might go to heaven, but you cannot get away from it. It is something you cannot get away from. Hope may die, but a guilty conscience never. All unconverted men feel that they have a guilty conscience.

Repentance represents the negative, but, brethren, there is the positive; I thank God that we can have a positive experience of salvation. Repentance liquidates the old life of sin with all the failings and regrets and remorse that sin has brought to the soul, and conversion brings all spiritual blessings to the soul of man. Repentance discovers the fateful desires, the evil desires, the disease of sin. Everybody I have ever met, it seems to me, has found the disease of sin. I remember when I was

a boy those fine old preachers. Sometimes they would read the Epistle to the Romans, the seventh chapter, and then they would sing that old song,

"I am a stranger here below
And what I am is hard to know."

I heard them talking about their sins, and I remember that I heard an old preacher get up one morning to preach and he closed up his sermon with the plea to surrender to Jesus Christ. He said about the sinner that unless he came home and gave his heart to God he would be eternally lost in hell. He said that no man could live without sin, that sin is there in the human heart. They were just throwing out the idea that the sinner is there in sin all the time and there is no way of getting rid of it. They talked about having a hard time serving the Lord—living an up-and-down life. They would say, "It is no more I that do it, but sin that dwells in me." They would talk about it, but they didn't seem to find the remedy. They found the sin, but they did not find the remedy. But I am glad that the sacred Holy Ghost comes down and gives us that pungent reason for hope and also offers us the therapeutics for our sin, the remedy that takes away the guilt of sin.

I never did want to go to hell, but I thought the only thing I had to do was to leave off my bad habits. Grief seemed to grip my heart and every time I did anything wrong I could not eat, I could not sleep, I could not rest at night. The preacher said, "You ought to join the church." I did not drink any more liquor. I decided that I was going to try and quit swearing. I was going to farm that season, and if I succeeded, I would join the church in the fall. The devil always gets "the cart before the horse." I went two or three days without taking God's name in vain, and I said to myself, "I will soon

be able to join the church and be a good church-member." But as I was out plowing the old mule got his legs tangled in the machinery, and before I could get them out of it, my religion was all gone, and I hit the old mule with my fist, and then I was not satisfied—I bit the old mule with my teeth.

I tell you, brethren, I do not believe there was anything to it. One day I was going past a church and I said, "I am going in here to hear what they have to say." An old preacher, eighty-three years old, was preaching. There he was with his silvery locks over his shoulders. He said he had been saved and sanctified and had had victory over the devil for fifty years, and that a guilty conscience and that the pungent conviction could be taken away, and that we could get rid of all the misery of a guilty soul and could enter into the spirit of reconciliation with the eternal heart of God, that we could actually be saved from all our sins. And I said to myself, "That is the kind of a religion I want and I am going to have it." And I want to tell you that I sought the Lord a night or two after that and God did redeem my soul; God did redeem me. Praise the name of the Lord forever!

Repentance discovers—yes, it discovers the awful malady, the disease of sin. But conversion is the application of the remedy. There are some things that people have to do in order to be converted, and I believe I shall mention some of those things right here. Maybe somebody will want to be saved tonight. I do not want you to get anything but the real thing. I do not want you to get the wrong thing.

I believe in the good, old-fashioned doctrine of conversion. You have got to quit the sin business in order to get saved. You can't get saved by covering up something. I had a revival in a little town in Virginia. God sent

down conviction and that night I remember one man who wanted to get saved said, "Why can't I be saved?"

I said, "You can."

He said, "I can't."

I said, "There is something wrong, there is something in the way."

He said, "Oh, do I have to forgive folks?"

I said, "Yes."

He said, "Can I go to the altar and then go back and forgive them?"

I said, "Yes."

Then he went to the altar, and then he went after that to an old fellow in the corner and said to him, "I want you to forgive me. I want to get saved!"

The fellow said, "All right!"

He went across to the other side of the building and said to someone, "I want you to forgive me!"

And then he came over to the "amen corner" to an old sister and said, "I want you to forgive me!" and she said, "All right!"

"And then the Lord will forgive me," he said. And the Lord did forgive him, and he was saved.

There are people on this camp-ground who have grudges in your hearts and there are people that you will not forgive. Now, I tell you you will never have an experience of vital conversion till you go to that person or those persons and forgive them and carry no grudges. A good woman said to me that she would die and go to hell before she would forgive. I said to her, "That is where you will go!" She said, "I won't speak to anybody!" I said, "I will speak to anybody."

I want to say to you that you will have to restore the pledge and make things right before God Almighty will ever save you. Oh, I know that repentance goes against

the grain, that repentance is up-hill business, that there is nothing very pleasing about it. I know that it brings us down to the very dust, but oh, I think what conversion does! Glory to God! Conversion sets us among princes. Conversion gives us a crown of glory. Conversion will be the means of filling our crown with stars and pearls. Conversion will give us a robe. Conversion will put us up in heaven and give us a vision of the holy city and enable us to walk the golden streets of the New Jerusalem with old Abraham, to walk down the streets of glory up yonder. Conversion places us with all the prophets and with all the redeemed that have ever lived in this world. I tell you, friends, we need to be converted, and I trust that we may have a landslide, and that the bottom may drop out of things, and that men and women will seek God and be gloriously saved.

Think of it, brethren. When we come to stand before the bar of God, when we stand before the white light of the judgment, when we stand before the King of kings and Lord of lords, when we stand before the throne, when we stand in the presence of God, we shall have something in our hearts. We shall see Jesus standing at the right hand of God and we shall hear him say, "Let him in!" Why? "Because he has been converted, he has a new heart."

There was Nicodemus, a church-member in good standing. I do not suppose you could have found a better man in all Israel. I wonder why the Lord did not take up some of that kind of people for objects of his grace. Jesus said to Nicodemus, "Ye must be born again." Nicodemus could not understand it at first. We must say to these moral people all around us who are sprinkled or poured or something like that, these people that were put on the "cradle roll" when they were little tots, these

moral and religious people, we must say to them, "Ye must be born again!"

I want to tell you, dear friends, there will be no person in heaven but converted men and women. Jesus Christ minces no words. He stated a solemn and absolute necessity to Nicodemus—"Ye must be born again!"

Now, that is one thing that has to take place in the human soul, or you will never come to the pearly gates or to the eternal city above. I believe in a great many things—I believe there will be people in heaven who never believed in the doctrine of divine healing; I believe there will be people in heaven who never washed the saints' feet, nor were baptized, nor understood all the doctrines of the Bible. But I tell you, friends, there will never be people in heaven who were not "born again."

George Whitefield preached much along this line. Someone came to him one night and said to him, "Why do you preach so much on being 'born again'?"

He said, "Why have you been so inquisitive that you should ask the question? I will tell you the reason why—just because you must be 'born again.' "

God said, "A new heart will I give you." Yes, the heart is the root of all evil. It is corrupt. It is the seat of the desires and the affections of mankind that are sinful and worldly, as well as good. The Bible says, "The heart of man is deceitful above all things, and desperately wicked." Because of the fact of sin "the soul is dead in trespasses and in sin." Unless that soul is awakened it must spend an eternal destiny in hell. The sinner has heart disease, but salvation is a heart remedy. I do not believe that there is any disease in the world that God has not got a remedy for. I do not care what is wrong with the human heart, I say God has a remedy.

You cannot live your life successfully without the real experience of God in your heart. If you try it you will go down to your grave unsaved. Do not try it; you will be lost forever. What the old world needs today is conversion, a change of heart. That is the only thing that will save society. Christ goes at once at the root of the matter. With creative power, he makes the heart new. Yes, he gives us new thoughts, new desires, new feelings.

There is feeling in it. I can go back to that church and to the time when I was saved, and there were some feelings that came into my heart. "It is joy unspeakable and full of glory." The apostle John, who leaned on Jesus' bosom at the Last Supper, said, "Behold, what wonderful love"—the love of God. And now, let Paul speak, Paul, who was brought up at the feet of Gamaliel, "That I might preach among the Gentiles the unsearchable riches of Christ." It is like that great thing—electricity; I cannot understand it; I cannot see it; but it is there just the same. I cannot see God, but he is a reality, and you know it. I have love, but I cannot see it. I have a wife, but I cannot see those wonderful things that are involved in her personality and life.

When we were first born into this world we were, of course, born of earthly parents. Human birth is an earthly thing. The very blood that ran in the veins of my father and mother was transmitted to me in my birth. The apostle Peter tells us that in this experience of conversion we "become partakers of the divine nature," by being born again, not by the corruptible seed of earthly birth, but by the incorruptible seed of the Spirit of God. That wonderful experience is a change. It is a change of heart and life by the Holy Spirit. Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh

nor whither it goeth. So is everyone that is born of the Spirit."

We might go out here where you see the leaves blowing. You say, "What is that?" I say, "Well, it is the wind!" You say, "Well, you can't see it!" No, I can't, but it may blow a fellow's hat off and may blow it a block down the street. You can't see the wind; you can see the effects of it.

Conversion is a change, an instantaneous change. We cease to be a child of the wicked one and we become a child of God in the twinkling of an eye. A wonderful experience takes place in the human soul. I call it "a translation," for the Bible says, "We are translated from the kingdom of Satan into the kingdom of God," we are "translated from darkness into light." It is just as real as going from a cold room into a hot room. I tell you, friends, it is a reality to me. I am glad we can know it.

If there is anything in the world I know, I know that this change takes place. I know it took place in my own soul. It is a heavenly change. It comes down into the human soul and the bells of glory ring. The Bible says, "There is joy in the presence of the angels of God over one sinner that repenteth." I would like to hear the angels shout. I do not think the angels would rejoice in heaven at my being converted and the Lord not let me know anything about it.

Some people think there is nothing very important about conversion, but there must be something important about it when the angels and the seraphim and the cherubim and the celestial beings shout for joy.

Jesus said when he came back he would bring all the holy angels. He is coming by and by in clouds of glory, thank God! He will not need any of Ford's aeroplanes.

I have seen some beautiful clouds, some beautiful sunsets there when the sun was setting behind the western hills and it was beautiful. The sunset was tinted with gold and glory, and I looked up to heaven and saw a rainbow around a dying cloud. But, oh, what will it be when we see the clouds of heaven and Jesus Christ coming in glory? I was reared in the mountains of Kentucky, an unnoticed fellow, and I worked there on the farm with my old father. When I was "born again" Jesus Christ said to me, "You are a little, insignificant brother who would not interest an angel in heaven, but if you will be faithful, I will give you a crown of life and a robe in heaven, and when I come back I will catch you up into heaven." Then I shall go up through the ether, thank God! I shall pass sun, moon, and stars. I shall pass the silvery gates, and Jesus Christ will step out and say, "Here, Father, I told this little lad that if he would quit his sins and get saved I would write his name on the book in heaven here. He has been faithful and true. Here, holy angels, is this little lad whom God saved down yonder. I told him I would confess him before angels."

It was a wonderful day "when Jesus took my sins away." Jesus Christ will say about me up yonder with the angels, "Yes, I have had my eye on you all these years. God has had his eye on you, and we have delivered you many times."

When they were stoning Stephen and the stones were whizzing past his head he said, "I see Jesus." Stephen looked out beyond into the galleries of heaven and saw angels and saw Jesus Christ standing at the right hand of God. Every time the people say anything about Jesus Christ up there they say "sitting at the right hand of God." Remember that when Stephen saw him he

was standing up. Glory to God! He got up. Look up yonder. He sees you. That is conversion. It saves us from hell. It saves from the present and future consequences of sin.

There is a song which says:

"Must I in sinful bondage be
Deprived of peace and liberty
When in the promise I can see
The blood of Jesus cleanseth?"

Bless God! I am not afraid of the judgment. I never was more sure of heaven in my life. There has just been one wave of glory after another sweeping over my soul. That is conversion. It saves us from the guilt of sin; it saves us from the power of sin. "Sin shall not have dominion over you," said the apostle Paul. Thank God! He broke the shackles. He freed me. Jesus Christ broke the chains. I was down in the flower garden not long since and I saw the humming birds and the bumble bees and it looked as tho they were playing "tag," and I said, "I am free; I am happy."

Conversion saves from the pollution of sin. It saves from the love of sin. Some people say, "I am afraid I shall want to go to the ballroom; I am afraid I shall want to go to the dance again. I am afraid I shall want to go back to the old beer bottle." I tell you friends, this religion saves you from the love of sin. But conversion takes away the "want to." It will take away the desire to sin. If you have any desire to sin, you need another dip in the blood.

Do you think the old devil, the one who is destroying your soul, do you think he can manufacture more pleasure, more joy, larger joy, than God gives his people? The God who can make planets and swing them in their orbits, the God who created the mountains and the hills,

the God who made the little birds in the trees, the God who created all the wonders and the glories of heaven—do you not think he can give you more pleasure and more joy than the devil can? I know God can give us more pleasure and more joy in ten minutes than the devil can in a thousand years. I tell you, friends, the devil is making a fool of you. You are all blinded with sin, and every sinner in this tabernacle at this moment is under a delusion. Get out from under this delusion and come to God. Surrender to Jesus Christ. God saves you from the desire and from the love of sin.

If you have some old pride in your heart God will take that out of your heart. If you get the old-time religion you will dress in modest apparel. Religion will give you plainness in dress. Modesty and plainness in dress have followed every spiritual movement in this old world. Conversion saves from the power, from the pollution, and from the love of sin. It takes it all out.

Yes, this experience affects both soul and body. That old doctrine that I used to hear that the body is full of sin, that it has enough sin in it to kill it, and that we never can get rid of sin as long as we have this old body, is all wrong. When I was rid of sin I went to see my old grandfather eighty-five years of age and he said to me, "What a fool you are to go and join that old sanctified crowd!" He did not believe a person could live without sin. He said, "Every man is guilty of sin." But I know the religion of Jesus Christ makes a man pure; sin and guilt and pollution are gone. Conversion affects both soul and body. You will live right and your tongue will talk right, and your hands will do right, and your feet will walk right.

Someone said, "His soul was Christian, but his body wanted to go out and steal a chicken. His heart was all

right, but he wanted to go out and steal a chicken." I suppose when prayer-meeting night comes round, the soul wants to go to the prayer-meeting and the body wants to go to the dance. What a misery. This salvation is a salvation of body and soul. I tell you when you get saved, you will not tell lies. If this mouth had been drinking whisky, you won't see that old "jug-sucker" any more. If this old mouth had been taking God's name in vain, it will quit that.

I used to like to dance, and I have danced all night. From the time God redeemed my soul, these feet have not danced; since I found God and was converted, my feet have not danced.

When you have a new heart, a clean heart, when you quit the sin-business, there will be a mighty change in your life. Oh, that all we folks who are here tonight would experience this mighty change!

God is good to throw out the line tonight, and when he throws it out, poor sinner friend, I want you to swallow it, hook, sinker, and all.

That old song says:

"What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus.

"Oh, precious is the flow
That makes me white as snow.
No other fount I know,
Nothing but the blood of Jesus."

Someone said about the Bible, "It is a bloody book." Yes, thank God, it is a "bloody book." The blood is the element that washes sin all away.

I read a story about the first Passover. There was a Jewish girl who lived that night when the angel passed over the housetops. When there was blood on the door-

post it meant salvation, for it is written, "When I see the blood, I will pass over you." In those houses where they did not kill the lamb and put the blood on the door-post, the firstborn would be slain. This girl was the first born. She came to her father and said, "Father, be sure the blood is on the door-post! Have they killed the lamb and put the blood on the door-post?"

And the father said, "Yes, I am sure they have. They would not neglect that. I told the boys to do it."

Later in the night this girl was miserable and wretched. She said to her father, "Father, have they put the blood on the door-post?"

The father answered, "Yes, I am sure they have."

Now it was near midnight and the girl said to her father, "Let me see the blood myself! Don't let it be neglected!"

And they ran out and killed a lamb just before the angel passed over. Let us be sure about the blood of Jesus that cleanseth from all sin "and when I see the blood, I will pass over." Let us be sure of this getting the blood applied to our hearts and getting the experience of full salvation.

You will never have the crown of glory placed on your head unless you are born again. You will never walk the golden streets of the New Jerusalem unless you are born again. You will never look on those walls that are as clear as crystal; you will never see that holy city unless you are born again. You will never see the face of the King of kings unless you are born again. Unless you experience a change of heart you will never pass through those pearly gates and you will never drink from the golden cup of the sparkling waters of that River of Life unless you are born again. You will never taste

of the fruit of that tree that has twelve kinds of fruit on it unless you are born again.

Twelve years ago I went back to a little town in Kentucky to hold a revival-meeting, and I was preaching on experimental religion, the only kind of religion that will satisfy the human soul, and a doctor invited me home one evening. After we got home he said, "I want to tell you something! Since you have been preaching here I have been examining people and finding out how many people were really living up to the Bible, living a holy life." And he said, "This old man, I have had to leave him off the list."

And I said, "Yes, doctor, and I will leave you off the list, too."

He said, "I want to get that religion; I want you to pray for me." Then he went on to say to me, "You remember that old preacher in this town?"

I said, "Yes, I know of him; I have been around him many times."

He said, "This old man, that preacher; I waited on him when he was dying. I examined his pulse and I looked into his face. He had not long to live. I said, 'My brother, you have not long to live.' He said, 'Doctor, I am dying; I am going down to hell; I am going to be lost. Lost, while the cycles of eternal ages roll on and on.'" Then the doctor said, "Surely you are not lost. You have preached to hundreds all these years. You have taken hundreds of people into the church all these years." "Yes," he said, "but I have preached false doctrine. I have told them all that they had to do was to take my hand and be baptized. I have been preaching false doctrine. I know I have. I have never been forgiven. I do not know what the experience of

salvation is. I have never had the experience. I am lost!"

What an awful thing it will be when you have to leap down into the deep abyss with the demons carrying the rattling chains; when you have to go down to hell forever to stay in that awful place.

PERSONAL PROBLEMS OF YOUTH

J. A. Morrison, President Anderson Bible School and Seminary

(Young People's Meeting Address)

It is a real joy to be able to speak to you this evening. It is a real pleasure to me to associate with the youth of the church, or, as one old preacher expressed it, "the uprising generation."

I have no grudge against the young people. I have great faith in them. I do not share the opinion that some have that the young people of today are the worst young people of any day. I never can bring myself to believe that the young people are worse than the young people of a generation ago. We hear a great deal about the wickedness of this present generation of youth; we hear a great deal about the revolt of youth, and we hear the people telling us that the things the young people are doing today are simply outlandish.

Well, anybody who thinks more than superficially knows that human nature is essentially the same in all time. The young people of today are not much different from the young people of a generation ago; and the young people of a generation ago were not much different from the young people of ten generations ago. Human nature in its essential qualities is ever the same.

I think it is an unwise thing, and I have told the older people this occasionally, a very unwise thing to stand up and look a boy in the face or a girl in the face and say, "You are the very worst boy, or the very worst girl, to be found in the world." What is true in regard to

the individual boy or girl is true of young men and young women as a group. It has no wholesome influence upon our youth to say, "You young people are bad!"

I know that some of the old people are inclined to tell us occasionally about how wonderful things were when they were boys and girls, when they were young men and women. I have a boy fourteen years of age. Once in a while I find myself saying to that boy, "I'll tell you, when I was a boy." Then he hears me say some things unguarded, and he says, "I know—when you were a boy!"

As a matter of fact, I am trying to say that I think my boy is a better boy than I was at his age. That is a frank confession to make (I was not desperately wicked). I think I was a better boy than my father was at my age. I heard him say a few things, and I have come to the conclusion that he was worse than I was. And I heard my grandfather talk—he didn't tell very much, but I surmised a great deal, and I came to the conclusion that he was worse, considerably worse, than my father. When I was down in my home country some months ago I heard the old settlers there talking about my great-grandfather. I visited his grave. He has been beneath the sod fifty years or more, but some "old-timers" yet were telling about old "Billy" Morrison, old "Fighting Billy." Billy could not read or write, and he was desperately wicked. He would do all the sins in the catalog from immorality on down, and as I heard the old settlers tell about the life of old "Billy" I quickly concluded that in our case at least the race was improved. I have no further data—I can trace my family tree no farther back than that; and I have not any inclination to do so.

I maintain that the youth of today are no worse

than the youth of any other age. They have their problems and their problems are different from the problems of the youth of other ages, but the youth are no worse. I grant immediately, readily, that there are many young people doing many things today that they ought not to do. I grant readily that there are young people, multitudes of young people, on the downward way. That is true, sadly true; but it is also true that many young people in all generations have been going the downward way.

I have not any sympathy with that old philosophy that holds that the world is going all to sticks just because the older brethren are passing away, and I think no one could have higher esteem for the older brethren than I have. I love them passionately. I do not care to hear the old preachers get up and say, "I tell you, the young folks are going down hill at a bad rate; things look very bad to me." It is a sad commentary on the old preacher's life, as he stands at the western end of life at the age of eighty and says, "I have been preaching fifty years, and the world is worse now than when I began." He ought not to confess it. I believe the world is better than when I began preaching eighteen years ago, and I have helped make it better. I think every good person makes it better.

I shall mention one or two personal problems.

One of the problems is life itself. If I should find myself suddenly and unexpectedly in possession of a million dollars it would be a real problem to me to know what to do with that million dollars. A few years ago it was reported that there was a poor minister in our city who came suddenly into possession of three million dollars. Well, I wonder what I should do if I should suddenly come into possession of so much money; if I

should fall heir suddenly to that great fortune it would be a real problem as to what I should do with it.

Now, the big problem of youth is: What are you going to do with this great possession of yours? You have come to the age of manhood and womanhood. You have come into possession of this that we call life. It is worth more than a million dollars; it is worth more than a billion dollars; it is worth more than ten times a billion dollars, yet I hear young men and women in good health, with two good eyes, with two good legs, with two good arms, reasonable, normal men and women, I hear them complaining of poverty and saying they are poor. I think these are indeed very inconsistent young people.

No man who has the gift of life, the blessing of life, is poor. He is immensely rich. God has led us to the threshold of life and endowed us with powers and faculties the value of which cannot be estimated in dollars and cents and worldly fortune. What are we going to do with life? That is the question.

Somebody says, "I am going to enjoy life." It is really surprizing to know what a grip that philosophy has upon the world today, and particularly upon young life—this disposition to enjoy life.

Did you ever notice how we talk to one another when we meet each other on the street? I meet you on the street today and we shake hands, and I say, "How do you feel?" I don't ask you, "How are you?" I don't inquire how you are, but "How do you feel?" And you answer, "Oh, I am feeling fine!" It may be not very fine, but we are feeling fine. And you will go home from this Convention, and the pastor, if he is not here, will meet you and say, "I am glad to meet you again! I am glad to see you home again! Did you enjoy yourself?" And you will say, "Oh, yes, I enjoyed myself!" That

seems to be the main purpose of some people in living—it is that they may enjoy life.

Is that what you are living for—that you may enjoy life? That is Epicurean philosophy pure and simple—living that we might enjoy ourselves. That will not solve your problem of life. Life is more than mere enjoyment. It is all right to enjoy life, but life is more than that. Modern society says, "I should worry! What do I care? Let us have a good time! Let us eat, drink, and be merry, for tomorrow we may die. Have a good time; enjoy yourself."

Once in a while we hear older people say of a young person, "Oh, don't bother him! Let him enjoy himself. He won't be young but once!" Well, that philosophy I am afraid can be carried too far.

I meet another young man and I say to him, "What are you going to do with life?" And he says, "Endure it." He says, "I am going to endure it. I find myself here without my consent. When I was born they did not consult me about the matter. I had life thrust upon me. I shall live and I shall endure my existence here." The old sister said that she got a great deal out of that "Scripture" that says, "Just grin and bear it"! So some persons say that life is thrust upon us and all we can do is endure it.

That is pessimism. When they sit down to a meal, they endure it. When they go to bed at night, they dread to get up. When they go to work, they are sorry they have to go to work. They are going through life merely as a matter of endurance. I think that is wrong.

I meet a third person, and that person says when I ask him what he is going to do, "I am going to escape life." That is asceticism. Martin Luther was confronted with this question when he was graduated from the uni-

versity. He went to the Catholic Church, and asked the Church what we must do with life, and the Church said, "Escape life!" But what was it to escape life? Isolate yourself from society! That was what was said to Martin Luther, "Escape life! Isolate yourself from society! Cut off mental and social and spiritual intercourse with human society! Go into a convent, into a cloister; close the door; shut yourself away in the dark recesses of this institution for your soul's development, and for the improvement of your personal piety."

Escape life! Escape life! That will not solve your personal problems of life, that will not solve it at all. There are some preachers who have that view of life. They seem to get the idea that life is not to be lived in contact and intercourse with others blessed with life, but it is to be escaped.

Some people are almost purely mystics. I think mysticism is a wonderful faculty of the human soul; I think it is necessary, but many persons are all the time living so much in a contemplative mood that they seem to be utterly unaware of what is going on in the earth; they seem to be entirely unaware of anything whatsoever. I think that is the wrong view of life to take.

Martin Luther went into the convent and closed the door. He said to his associates in the university soon after his graduation, "Good-by! I am in the convent, and you will see my face no more. I am going into the convent here to solve the problem of life." And he went in there. But God told him in a way that that convent life would not solve his problem of life, and anybody who reads the life of Martin Luther knows that he came to have a different view of life later, a view which changed the entire course of human history.

I ask another person how he would solve the problem

of life, and he says, "I will enrich life!" Ah! that is the solution. "I will enrich it." That is the attitude that Jesus took toward life. He took the attitude that life is holy—that life came from the finger-tips of God; that mankind is the creation of God—the crowning work of his creation, and that life is high and holy and must be lived in a way for us to bring the greatest blessings to others with whom we associate. I think that is the view of life the young man and the young woman ought to assume. They ought to say, "I will live life so as to make life richer, higher, holier, happier. I will contribute the very best there is in me to make life really worth while."

A few months ago I was on the depot platform away in the little town of Montesano, Wash. I was walking up and down the depot platform. Then I sat in the sunshine—in the affluent sunshine. I saw a man sitting there, too. He seemed to be in meditation. The train was half an hour late. I came up and sat down by the man and talked with him. I wanted to see who he was. He had a rather sullen aspect. I asked him where he was going, and he said, "I am going to see Otto," and he looked away across the hills to the mountain range. And he said, "Over there is where I have been working. I have been over there for thirty days working in the timber, back in the logging camp. And I am leaving, and I am going to see Otto." And he added, "I am not going to work any more this month." I recalled that this was the third day of February. Then he said, "I have enough money to keep me now the rest of this month, and I am going to see Otto and have a good time and I will not work any more in February. Then when my money is gone, in February or March, I will go to work again for a few more days and get some more money. Then I will quit for the rest of the month."

I said to him, "What are you going to do when you are unable to work? How old are you?"

He answered, "Forty-five years old."

I said, "What are you going to do when you can work no longer?"

He said, "I have no children to support me. I have no relatives (they are all dead). I have nobody to depend upon me for support. Why should I worry?"

I said to him, "When you get old, what are you going to do?"

Then he said to me, "Well, I figure the world owes me a living; I will be on the people. I will be a nuisance anyway. I am not worrying about that now. All I am worrying about is to get enough to live on for the rest of this month!"

And so on he went.

What does the world hold for a man like that? What contribution does he make to life? Jesus came to the world and said, "Blessed are the poor in spirit; blessed are the poor in heart; blessed are the peacemakers." You read the Beatitudes and study them carefully, and you will find that with Jesus the whole philosophy of life was that a man should live in order to serve humankind. That is the life of a Christian.

Listen! If we live to serve, we shall have all the things we need. Once in a while I hear a pastor ask this question, "How much authority does a pastor have in a local congregation?" And I generally answer it this way, "He does not have any." And then I answer it again this way, "He has all the authority he can get, and all the authority he can get will depend upon how much service he is able to give the congregation." The world goes down on its knees to the man who will serve and love. For nineteen hundred years the world has been

looking back across the centuries to Calvary, because on Calvary's hill expired a life that was lived wholly for others. That is the enriched life. That is the blessed life, the life that spends itself for others.

Now, the problem of religion. What about the problem of religion? Tremendous issues are discussed in religious circles today, and the young man and the young woman cannot evade this problem of religion. Sometimes the question is asked, "Is it not likely that religion is in peril of being swept from the face of the globe?" I say, No. I do not fear at all the onslaughts of the enemies of religion. I do not fear the Association of Atheists in New York City. I do not fear in any sense the attacks of materialism and evolution, and other anti-Christian theories. I do not fear their attacks on religion today ultimately, because man is as incurably religious as he is incurably human, and no young man can say that he has solved the problem of life till he has solved the problem of religion.

I shall not have the time here to go into details as to the solution of the religious problem, but suffice it to say that you cannot solve your religious problem until you come to the conclusion that you must make religion first in your life. Your religion must come before your social life. Your religion must come before your business life. Your religion must come before your domestic life. Your religion must come before your personal and your intimate home life. If the Christian religion means anything, it means that a man shall love the Lord with all his soul, his mind, and his strength. That is what Jesus said.

If we can get our young people to love the Lord Jesus Christ so earnestly, so fervently, so unreservedly as Jesus demands, it will solve a great many superficial

problems of today. The trouble with so many young men and young women today is not in regard to the superficial things—the trouble lies deeper, in the heart. If I can get a young person to love the Lord with all his might, with all his strength; to love his neighbor as himself; this young person will not be a worldly young person. The love of the Lord Jesus Christ solves the problem of worldliness in the church. You love the Lord Jesus with all your soul, mind, and strength, and everything will come out all right.

Too many young people, I fear, and old people too (young people are no more guilty of this than the older people), too many people do not love the Lord supremely. That is the trouble, and the only trouble.

In trying to solve your religious problem, you say, "I would like to be religious and go along with the church!" You won't solve your religious problem that way. How do you solve your matrimonial problem? Do you say, "I will find a girl. I will love this girl *somewhat*. I will appreciate her. I like her company. I will love her *somewhat*"? You won't solve your matrimonial problem that way. You will only make it more complicated. And so when it comes to the religious problem, you will solve your religious problem, not by joining the church, not by being religious; but by dedicating your life to the service of the blessed, holy Nazarene, and you cannot solve it in any other way.

There are commercial problems I have not touched; there are social problems I have not touched. Oh, the problems! But I hope I have said enough in these short moments to encourage you to believe that there are great prospects for the youth of today.

Listen! It is glorious to live today! I would rather live today than to have lived fifty years ago! I would

rather live today than to have lived one hundred years ago! Yes, I would rather live today than to have lived two thousand years ago! It is a glorious, grand, privilege to be starting out on life's voyage in 1928. May God's richest blessings be upon you, is my prayer.

"WHAT IS YOUR LIFE?"

J. Lee Collins, Pastor, Chattanooga, Tenn.

(Evangelistic Sermon in Evening General Service)

I am reading a few verses from the fourth chapter of James's Epistle: "Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this, or that" (vss. 13-15).

"For what is your life?" I am sure that the writer of these words concerning the wonderful gift of life had in mind the brevity of our human life. I am satisfied that thought was preeminent in his mind when he penned those wonderful words in this wonderful question that comes sweeping down to us from the divine wisdom of God.

"What is your life?" I wish to talk to you tonight about life, the right use of your life, the most precious treasure that has ever been committed or submitted to the trust of man.

The measure of a man is the expenditure or the use he makes of his life. What is the quality of your living? It does not make so much difference whether a life is long or short, the great matter is the kind of a life we live. I want to encourage you to make the proper use of the time that is allotted to you, to make your life the very best for God and for yourself.

One must remember that man is essentially a social creature—he belongs to a society of sympathetic human beings. What he does himself not only affects himself but it affects his loved ones too. My loved ones must suffer or be blessed by my living. Not long ago I noticed one of the new, improved signal apparatus at the railroad crossing. The electrically lighted sign said, "Be careful of the trains. This railroad company does not want to kill you. It would cost us many hundreds of thousands of dollars if we should kill you. If you do not care for yourself, remember your loved ones." My dear friends, especially my sinner friends, your life does not only affect you—it affects those most dear and precious to you. Then we ought to make the very best out of our lives that we might benefit those that we love.

Life is most precious—physical life, that natural life which we live, that span of time from birth to death, or, in a more restricted sense, that time from the time that we come to the years of accountability until the end of our probation. That is life. How precious and important is that life!

That life comes from God. No man can give life. Man, with all his ingenuity, and with science, and with the facilities that he has made, may in an hour destroy the life of a city or a civilization. Man may weigh or measure life's elements physically and may fight against those things that hinder or shorten human life, but life itself must come from God. The Bible says that the Lord giveth life and breath unto all things. Then life is precious and valuable because it is the gift of God, and since God has given every man life God will require of every man an account of how he spends his life.

With God there are just two kinds of life. There is the saved life, purchased at the cost of God's Son—an

infinite cost; then there is the wasted life. It is a sad fact and a tragic fact that most human lives are wasted lives. I want to help you tonight, my friends, to refuse further to waste your life, but to save your life and make the best of it that it is possible for you to make of it. Now, Jesus said, "He that would save his life shall lose it, and he that loseth his life for my sake the same shall save it." A life that is not lived for God is a wasted life. There are millions who do not believe this, but it is true. It does not matter how much ability a man may have or how great his earthly possessions, it does not matter how comfortable or pleasant a man's environment or his situation may be, if that man fails to find God, who only is able to direct life, that man will find at the end of his life that he has wasted his life.

O God, as we contemplate the final destiny of each of us in the process of life, help us to be wise in our choices. God has said, "Behold, I set before you life and death." A man's life is determined at last by the choices that he makes. I am glad that God has thrown open the great door of opportunity to men, the opportunity of salvation, purchased with the blood and the life of his Son. God Almighty has made it possible for my life and your life to be a glorious success, a happy existence amid the strife and the battle and the dust of this old world. And God has made it possible that we shall live it with victory in our souls and ultimately step off of the battlefield with the triumph of that victory and the crown of eternal life awaiting us.

My friends, you can make a success out of your life if you will. Not many months ago we had the privilege of being with Brother Rowe, at Atlanta, and in looking into his library I noticed the title of a book which said, "You Can if You Will, but Will You?" That is the

question. A man can save his life if he will, but will he do it? That is the question.

The Bible says man shall lose his life if he undertakes to save it for carnal pleasure and gratification. It does not matter how much fun you have, when you have a sinful soul and enjoy sinful fun and pleasure, you have it at the expense of your soul, and sin is too expensive for any man to indulge in. No man ever went out and tasted all there is of sin but who in the tasting paid the price of his iniquity sooner or later. Man has paid the price from time immemorial until today. There are proofs to show that the hand of retribution will reach out and collect the price of a man's sins. May God help us then to look where we are going and how we are spending this precious thing that we call life.

I should like to call your attention to a few examples of wasted lives I have known. Let me remind you of that first man, that head of the human race, that man who stepped out fresh from the creative hand of God. He was surrounded with the best conditions that any man on this earth has ever had. He was in the midst of the paradise of God. He had all that God's infinite mind could produce. He lived in the fulness of the love of his Father, with the sunshine of God throwing its golden beams around him all the time, with the angels singing their ceaseless songs of praise everywhere, with the sparkling, luscious fruit of the trees of the garden. Amid the jewelled glory of the earth he stood, the greatest sovereign this world has ever known. On his head shone a diadem that no mortal man had ever worn.

But when God placed Adam on probation he plunged out into degradation, defied the love of God, violated the sacred law that God gave him, broke his covenant with his Lord, and plunged down into sin—wasted his life. All

that you could see of what he formerly was was simply the fact that his life was wasted.

Go on to Cain standing there, the first crown-prince of the world. It was not long before he took his brother's life, stained his own life with the red blood of his brother, wasted his own life, and wore the mark of his guilt forever.

It is men like these who waste their lives in the age in which we live. Cain had the infatuations and the temptations of the flesh. Every one of us is like that. Once the beautiful picture is broken and the jewel is lost it will take the hand of God ever to redeem us from destruction.

We read in the Bible about that wonderful man Solomon, Solomon surrounded by all his friends. The Lord pitied him and humored him, as if the Lord had to take special pains and give the spoiled child everything he wanted. The Lord gave him all the things he asked for and made his life more pleasant than any other man's ever was. He placed on his head a crown and into his hand a scepter. And when all those things were given to Solomon that were conducive to his happiness, he walked right over them and wasted his life. I want to say to you that men who give in to the temptations around them, and like Solomon allow the precious jewels of their life to be stolen and destroyed, waste their lives.

We have instances, on the other hand, of men born in poverty and misery and misfortune, yet in spite of those things, rising by the grace of God and spreading a stream of glory and life through the ages. Man can make his life just what it ought to be. He can glorify God and enjoy life.

There is the story of Lazarus. I often think about poor old Lazarus. If there ever was a man who was born

under poor conditions, it must have been poor old Lazarus. None of society's blessings for him. Everything in this natural world was against that man. But when the final day came, when the final test came, angels leaped over the battlements of glory, came sweeping down through the blue, angels shining as the sun came trooping over the gleaming stairways, down to that poor victim of earth's awful conditions, and gathered up that poor soul who had been preserved by a spotless life, and bore him away to God in paradise. I am going to say to you, friends, that this man Lazarus, who was so unfortunate as to conditions on earth, survived them. You and I, thank God, can make our lives what they ought to be.

Dives, after all his material comfort and luxuries, ended in hell—wasted his life.

We cannot fully conceive, we cannot fully comprehend the tragedy of a wasted life. We cannot fully understand what it means. I pray you to be careful. We do not have to be too cold or solemn or morbid to be careful about our life.

Any man or woman who does not glorify God is wasting his life. A man may lead a religious life and still waste his life. A man may be the most popular man in this town and waste his life. He may win national glory and waste his life. He may become the greatest speaker in the country—stand behind this pulpit or desk and waste his life. A man may have the greatest influence in the world and waste his life. I want you to think about it now. It will be too late when the breath leaves the body, and it will be too late in eternity or at the judgment to adjust this matter. Don't waste your life. The time to save it is now. Get out of sin and live for God and you will always be saved.

We see in this Bible, very plainly taught, that a selfish

life is a wasted life. I am satisfied that the sin of selfishness, or covetousness, is the foundation of all the sins of man. I have an idea in my mind that you cannot think of a sin that men and women do that is not prompted by covetousness or selfishness. Oh, someone says, lust is not the product of selfishness. It certainly is. Paul says, "I had not known lust, except the law said, Thou shalt not covet." Lust certainly is the product of selfishness. All the crime of men and women is caused by men and women being selfish. Cain would not have killed his brother if he had not been selfish, and Joseph would not have been sold into Egypt if his brothers had not been selfish. I can see him there going down to Egypt, as he sat on the back of that old camel. His brothers' hearts were selfish; their hearts were too hard to be touched by that sight.

Then we think of Saul. It was all right and it pleased him well when they sang, "Saul hath slain his thousands," but when they sang, "David hath slain his ten thousands," it hurt the heart of wicked Saul, and he chased David over the whole land. It is the easiest thing in the world to give way to self.

One man says, "You ought to consider pride." Yes, pride is a sin of selfishness. If it had not been for the sin of selfishness, if men did not covet, there would be no pride. If women today did not covet the gaze of men, they would not dress as they do today. I would not insult your modesty by using sordid words in your presence, but men and women today are heading toward that great and awful destiny to which the lust of their souls is carrying them, to satisfy the pride that springs from the carnal heart. They are heading in that direction through pride—selfishness.

All the crime that has ever been committed is through a selfish heart. I am convinced that selfishness is at the

base of pride and sinful luxury. This is a selfish age in which we live.

I am a firm believer in Christianity. I believe this grand old gospel truth revealed in the old Book. It is a crystalized part of God. It is the very dynamite of heaven, the dynamic of God's omnipotence. It points out our need for more power of the Holy Ghost, and tells us that it is the name of Jesus that brings this power, but man may rise to his feet in rebellion against it all and waste his life if he will. He can do that if he will. And it is because of a covetous heart that he so falls.

Thank God that Jesus burst asunder the bars of death and rose triumphant over the grave that we should live forevermore. Jesus buckled on his armor, laid aside the palms and the crown of his kingly office, laid aside the robes of his priesthood, stripped himself of those God-like dignities, and became subject to the powers of death, the lowest death that man can have. He died that the power of sin and death might be conquered, and he saved my soul, and I love him too well to feast on sinful desire. The Lord has purchased my soul. I am not my own; I am bought with a price. I will glorify God in my soul and my body which are God's.

I am convinced more and more that the light will grow brighter and brighter until it spreads its glorious gleams of truth like the aurora of the north. The mystic light of heaven shall break out with its rays of truth and constantly permeate everything. I believe that the time is coming when "The earth shall be filled with the knowledge of the Lord as the waters cover the sea." I believe that the glory of the Lord shall become a mountain and fill the whole earth. But while that is true, you must remember that man is yet sovereign—he has the right to do as he pleases with his life. God Almighty will not

force him. He will not force you. You can do as you please. Oh, what a dignity, what an honor God has placed upon us, with the province of choice and the opportunity to please ourselves and make our destiny as we will.

With the general trend in the social world we have a lack of morals and a lack of restraint. We condemn this thing when it lifts its shameful, impudent face and harms our daughters and our sons! I like to stand and look into the eyes of my beautiful, innocent daughters. I love them better than I love the corpuscles that press through my own physical system. But I would rather see them covered with a little white shroud and placed in a little white casket covered with flowers, I would rather see that little white casket placed in the gentle arms of Mother Earth to hold it securely till the skies are parted and the great voice of Him that purchased them for his own comes to receive them, than to see them become subject to the deadly things of the age in which they live.

We have reached a drastic stage. We have come to a great and awful situation. I know how these conditions have arisen. I remember when I was a young man I was most unfortunate. My father was a devout reader and follower of Darwin. He believed in evolution as taught by Huxley and others. He was the most profound believer in it of any man that I have seen in all my life, and he missed shedding that influence upon his children which a Christian father can give and should give. That foolish idea of evolution was most distressing to me. The Bible was never read in our home. I never heard my father pray. I had no religious advantages. There was sickness in our home, and death came to two of us. I saw death strike both my young sisters. And then I looked into the face of a pale-faced young wife with a babe in her arms that would soon be dust, and the doctor came

in and told her that he could do no more. There was no light in the valley.

I saw that the conservative religions of our day had in them nothing definite, nothing positive for me, but that they were cold, like the tombs in a graveyard, and as solemn as a church sexton. Then there burst upon me a little holiness preacher by the name of N. S. Duncan, who came to a little schoolhouse thirty-two years ago. Then and there suddenly the country was filled with glory. A man of truth hammered in that country day after day and week after week, and I am going to tell you the influence of it is still resting there today. I love him. I have watched his spotless life and the influence of it on others. God bless him.

God not only saved me, but healed my body. Last year, when the physician gave me a physical examination he said, "Well, I don't know about that throat; there is something deranged there, but you have the best chest expansion there I have ever seen, and your heart beats better than any man's."

We have five children in our family. Our eldest son is a married man. All our children are sweetly saved and have never backslidden. I want you to remember that the hope of the life of your children is invested in you. I am convinced that woman holds in her hand a key to greater position and dignity than man can ever have. Womankind is capable of doing mighty things in this great battlefield of human life and struggle. I have read in history of Cleopatra, that beautiful queen who infatuated the heart of a king and wrecked an empire. I have read of the beautiful Queen of Sheba, who swept across the country to see King Solomon and who said, "The half of it cannot be told." I have read of good Queen Victoria, and of Abraham Lincoln's mother, and of the great

and good women of all ages, but the cream of all history of womankind was revealed when that Prince of Life on Calvary spread out those arms of grief and became subject to the death of the flesh, a death of indescribable agony and misery, suffering on the cross for our sins; when Peter had denied him; when Judas had played the hypocrite and betrayed him; when others had fled away, the Bible says in John 19:25: "There stood by the cross of Jesus his mother."

If you want to save your life, take your position by the cross of Christ. Let the red blood as it comes down trickle over your life, cleanse you from your defilement. I cannot conceive of the mother of Jesus dressing in the extreme modern style. I believe it would have just suited Cleopatra; she would have been a high-tensioned "flapper" if she were here today. Cleopatra did not set an example of a high type of womanhood. But the mother of Jesus is the standard. God bless our womanhood!

Now, dear friends, I come to you tonight and say with all the earnestness of my heart that this is a time of crisis we are in. There is a crisis in our lives right now. I know that great days and great scenes and great opportunities are before us now. There is a crisis in our lives. If we can keep the moral equilibrium of our mothers and our wives and our daughters, we won't have so much trouble to guide the wandering prodigal back home. Mother, I want to tell you that when you dress in a way that you lose the respect of your son, you have made a fatal mistake. Wife, you can never expect your husband to rise above the licentious libertine in the age in which you live unless you set an example. I cannot conceive of the reason many decent, godly women dress as they do.

Dear friends, it is a question of saving souls right away. Our probation and yours will end when a few

more days of our precious life will be spent. Then you may be looking back and see nothing but the fragments of a wasted life. The hypocrite's life is a wasted life. The sinner's life is a wasted life. The prayerless life is a wasted life. The worldling's life is a wasted life. Oh, worldling, what are you going to do with your soul? Are you going to live in the charm of the consciousness of your great powers? That thing will melt like a snowflake; it will pass like a whiff of perfume; it will vanish like the rainbow.

Love is the charm that does not vanish away. At the right hand of God there are pleasures forevermore. Come and give your heart to the Lord. Don't make a wreck of your life.

I believe there are souls tonight who are convicted. I believe there are many under conviction here tonight. Look away to Calvary, to the cross of the Savior. See him dying for you, dying in your stead. I think of the black sins that have been weighted down on him. I think that he was willing to die that death, and that love compelled him to reach down and save us from our sins. O God, save my brother tonight. Dear sister, come and get saved tonight. Dedicate yourself to the Lord Jesus Christ. Dedicate your life to the great soul-saving work of God.

IN QUEST OF MY LIFE'S PURPOSE AND WORK

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(Young People's Convention Address)

If I should take a text this morning you would find it in the Epistle to the Philippians (3:14): "I press toward the mark for the prize of the high calling of God in Christ Jesus."

I consider this a rare privilege, as well as a great pleasure, to speak to this vast audience of young men and young women, for I realize that before me are gathered those who are to be leaders in thought and action in life.

I wish to thank the committee for favoring me with this privilege of speaking to you, a privilege which I enjoy. I anticipated joy in this service from the moment that I consented to speak in this Young People's Convention. I ask that you pray that God may help me to make this Convention a success. I am glad to hear that it has already been a success, and I hope that it may keep its good reputation and name and go on moving forward.

Now, I am not going to deal with rules this morning. I may frankly say to you in the beginning that I am not going to lay down a law-book of rules for the guidance of young people. I think this might be a tragedy, and this tragedy has already played a most active part in our work. But I am going to deal with some principles that are intricately involved in such a great subject as has been assigned to me.

I am sure this morning if you will use your minds that there are some thoughts in this subject that we have before us, "In Quest of My Life's Purpose and Work," that we can carry home with us and they will help us. I like something that will make me feel good tomorrow: not a superfluous subterfuge, not a feeling that lasts for the moment and leaves me secluded in "blues" tomorrow and barricaded in the center of difficulties—that is an unreliable thing. I need to settle on something more definite than mere feeling. We need something that we can carry along through our life's journey that will enable us to fight our own battles, that will enable us to solve our own problems, and God has that something for us.

My first thought in considering this subject, "In Quest of My Life's Purpose and Work," is *beginning at the right place.*

Many make shipwreck today, and many are calculated to make shipwreck of themselves because they begin at the wrong place instead of at the right place. I am going to name places where we should begin. There is a beginning place. Someone said (I don't know who) that "we should not fly higher than we can roost." It is a discouraging thing as well as a humiliating thing to fly high and then to drop to a lower roost, then perhaps drop from there. But if we fly high and fly right, we shall not have to lower our position to find a roosting place.

Many have found out that they have flown higher than they could roost. Sometimes it was the influence of environment, sometimes the thought of the position they could reach after they got to that particular place that they had long aspired for that "threw" them and made them helpless, hopeless victims of unpleasant cir-

cumstances. Through a wrong motive many today are falling short of their ideal. Many are falling short of their ambition and aspiration. It is not always because they have set their ideal too high, it is not necessarily because they are actuated by a greater ambition than they need; it may not be that at all, but it might be that they have started at the wrong place.

This principle will apply to individuals "in quest of their life's purpose and work" no matter whether in the sphere of secular life or whether in the church and kingdom of our Lord Jesus Christ. Regardless of what vocation we are pursuing, what our objective in life is, where our life's goal is, we must start at the right place if we are to succeed.

It is an awful thing to "back out." It is good that we have reverse gears in automobiles, but I think it an unpleasant thing to have to use the reverse gear in Christian experience and in pursuit of life's purpose and life's work, because we know, each of us, that there is no ground gained when we are backing up. Then we are always losing ground. But by beginning at the right place we can make progress.

You will notice that the men who have made this world a place worth living in were men who began at the right place. And the right place is at the bottom. They began at the bottom. I want to emphasize that. There have been influences that played upon some individuals which pushed them ahead. They did not begin at the bottom. They were pushed up the ladder. But there came a time when they had to back up. It may have been their fathers' influence; it may have been the "pull," the prestige of their father or some friend. When that friend "hit the bottom" they had to back down and spend a number of years "in quest of their

life's purpose and work." The time came when they had to stand on their own resources, hunt for the basic principle, and it could not be found, and they had to back up and start at the beginning.

I believe it is a universal, unerring, and unexpressed law of God in nature that we as individuals begin at the bottom, and I believe when we begin anywhere else we are calculated to make a failure in this life. I know men and women whose faithful life and endeavors indicate grand virtues. They shine with the sparkling diadem of success. They are men and women who have started at the very bottom, and they continued at that bottom for a great period of time. I could give you the names of some of those characters this morning.

But I say that the world would not have been made a fit place to live in by these men and women if they had continued to stay at the bottom. Those men and women were calculated by their honest lives, by their sound, religious and righteous living, to rise, and the world with all of its "blues" and with all of its complexities and difficulties could not hold these men and women at the bottom. The aspiration, the ambition, the motives that characterized their lives were calculated to bring them up from the bottom, and they climbed up from the bottom.

Plato, that great philosopher, stated the great maxim that wherever there is a privileged class there is artificial living. He called attention to the fact that persons born in royal places are introduced to certain things in life that stifle the better senses of human beings and subject them to a multitude of artificial wants and necessities.

We see Christ; we catch a glimpse of him in the beginning of his life. We do not see him wielding a divine

scepter of blessed and powerful truth, but we see him working at the little carpenter's bench. And may I say that Jesus, who worked at the carpenter's trade by the side of his father, in that carpenter-shop, was grander far than he who swayed Rome's scepter. Had Jesus aspired to sit on Caesar's throne he would not have been the Christ. Even the life of Christ is no exception to this rule. Our blessed Master, our blessed Lord, our blessed Savior, who is as one ever by our side and in our hearts and in our lives, came into this world, occupied the most humble cradle that an individual had ever lain in—Jesus Christ in the beginning of his life's work and ministry occupied the most humble place that a human being ever occupied. But he did not stay there, thank God.

Plato also tells us that the soft and delicate life that wealth brings to us robs us of the finer senses and characteristics and really leads us to the place where we rely more upon arrogance and presumption than upon stable things that have characterized the lives of the men who have made this world worth living in.

You remember Job says that we brought nothing into this world, and you remember Rudyard Kipling's advice to his son,

> "If you can make one heap of all your winnings
> And risk it on one turn of 'pitch and toss,'
> And lose, and start again at your beginnings
> And never breathe a word about your loss."

At the conclusion of that grand poem he says—"The world is yours." Individuals after they have gone down when on life's pathway for a considerable distance need not despair, for even then they can start all over again and not grumble, not turn into cynics and radiate all their troubles to other individuals. You should not radi-

ate an influence that chills every individual with whom you come in contact. How many pessimists have we met today who have told us of their sorrows, told us of their sad part in this life! There are pessimists like Solomon who sought out all the resources of God that he was able, and then as a result of the reaction of his own spirit and of his own dastardly life said, "All is vanity and vexation of spirit." The universe is not a universal blunder. It is for the edification of God's people, for the edification of human beings.

A writer once said that there is not one case in a thousand of a son of wealthy parents ever dying wealthy. Wealth is not necessarily conducive to success, neither is it necessary to usefulness of life. Simon Cameron is the czar and the life of Pennsylvania politics. Pennsylvanians bequeathed to one of their sons in 1872 one of the most noble positions that a father could bequeath to his son, that of United States Senator. Simon Cameron was born in poverty. At the age of twenty-two he was leading editor of that great daily paper in Harrisburg. Later he became a great banker, a railroad speculator, and also became one of the leading politicians and one of the leading senators in the United States Senate. There was not only Simon Cameron, but also Abraham Lincoln, born in a board shack, nourished in poverty, and at last he sat in a palace and died in glory, an individual who began at the beginning and steadily climbed until he reached the topmost realm of office in this great Commonwealth in which we live.

My next thought is *selecting an occupation.* Life is a journey, and he who starts upon this journey must have a definite idea as to his aim and end. Oh, I think today of the barnacles that are going to be hitched onto the good old ship of Zion. I think of the ministers who

start out with no proper preparation, or who start out with a wrong idea that they are called to the ministry and find out in after years that they are not called.

The saddest thing is that they will work up a sort of sensational feeling and eventually bring reproach and shame upon the great cause of Christ. How often that happens today! Then there are individuals who have made careful preparation for this great work; they have aspired to it, but they have not carefully done everything necessary in their own hearts.

I thank God for this great school in Anderson. I trust that it may be made such a school that students can come here and get all the education that they want, including the four years' college course. I said just recently to Brother Gray that the thing that would solve many of our problems is an educated ministry filled with the Spirit of God. I believe that will solve more of our problems than anything you can put your finger on.

What we need is the highest type of ministers, the highest kind of ministry a young man can aspire to. Our ministry is lying prostrate on the ground because of human failure and inefficiency. It is heartbreaking when they tell you that anybody can enter the ministry, and that all you have to do is to take your Bible and songbook and start off on the trail. I am not insinuating anything, my friends, but there is a carload of truth in that this morning.

We need to give more attention to our occupation in life, to the vocation we start in on. He who starts on this journey should have a definite idea. But there are some people who do not have it.

Think of a man such as that. He has no program to live by. He has not even formed steady, reliable habits. He does not know in the morning what he is

going to do in the afternoon. He lives in a way that is just a "hit and miss" proposition. In secular or religious work we must have some definite object in mind. We must have some aim and some respect for the occupation in which we are to engage.

I said to a young man in our congregation not long ago, "I would not do certain things our young men are doing. They may be perfectly legitimate, but there is no future to them today." I would rather start working at five dollars a month in a work that had something definite in it, than to start to do something at two hundred dollars a month and there is nothing to it at all.

Life is a serious journey, but we sail about helplessly like a vessel headed for a land of uncertainty, and we are driven by every wind and finally wrecked upon the shores of time, barren and terrible shores.

Failure is the result of disobeying the law, whether it be the law of nature or God's law. In the eighth chapter of Romans Paul tells us about a spiritual law. If we don't succeed in the spiritual life it is because we are disobeying the spiritual law. If we disobey that law we can never succeed. Everywhere you go, everywhere you look, in everything you take hold of, there is a law working that governs, and when you start out in life listlessly and aimlessly, you are going to make a failure, because you disobey the laws of nature or the Spirit. Nature is not just a theory, and God does not run his work by guess as some may think. The whole universe is run according to invariable facts and laws. When you see an individual pressed with collectors and troubles in finances you realize there is a law that governs finances and the individual has not been living up to it. When you see individuals carrying a long face and

seeking sympathy and alms from everybody with whom they come in contact, they are breaking a law.

Impulses are very good, but they are not the indication of genius nor an adaptation for future work. You have to select something to do; you have to aim at something.

Doctor G— — went back to Ohio University and was with us in school. When he was there Doctor G— — was forty-seven years of age. Someone asked him, "What are you doing here? What are you going to do when you get out of school? When do you expect to get out?"

"I don't know!"

He was actuated by mere wishes and aspirations, but, my friends, these things never amount to anything unless we actually get out and dig and do something. Everything is not going to come our way. The speaker last evening, in the meeting of young men and women, asked, "How shall we dispose of our opportunities?" How are we going to make an opportunity when there is none? The men who have made this work what it is today have made their own opportunities. Instead of being victims they were victors. Instead of being victims of circumstances they created circumstances. They pushed through the world as a boat with a motor would push up-stream, up against the current and against everything that hindered, and if we today succeed in quest of our life's purpose and work we are going to have to battle with the stream, we are going to have to face the cross of this world with an ambition in our soul and with our face set "like a flint" toward heaven, and with a consciousness of God's grace in our soul. We are going to have to face things, yes, we are going to have to face them.

Select your occupation wisely. Stick to it. Refuse to be moved from it. John Wanamaker and thousands of

others who are successful business men, started out without anything, but they became leaders in business, leaders in finance. Isaac Watts, that great hymn-writer, was born a poet. When he was six years old he would sit around and write verse. His father sent him out to work but Isaac would not work very long; he would sit down and write poetry, and one day his father started out to whip him and after he had got through his whipping, Isaac wrote a poem:

"O father, do some pity take,
And I some more verses will make."

Isaac Watts is one of our great poets. Benjamin West used to make his brushes for painting and sketching the face of his sleeping sister in charcoal. Smeaton made a great windmill and tacked it to his father's barn, thus starting out to be the great engineer he was to become.

Whether it was the genial humming of God Almighty in the world of nature, or whether it was instinctively implanted in them, or however they got it, these individuals seemed to have got their life's purpose and work before they were forty-five or fifty years old. Failure comes to men who drift aimlessly and thoughtlessly with the tide of things. You cannot do all things, but you can do one thing, and you can do it well.

You should find your place of work, and having found it, stick to it. Life is entirely too short to be roaming.

One individual said that work is our noblest birthright. Sometimes we ministers are afraid of work. We would rather walk the streets all the time and meddle and mess with family troubles. We are always trying to straighten out family trouble rather than spending time on our knees before God for ourselves. That would make us what God wants us to be. God can only use what we want him to use, and we can only offer God

what we have. We can offer him our lives, but unless we start out and work in earnest there is not much to it. Jesus said, "I must work the works of him that sent me."

Work is not a curse; it is the grandest benediction. While some ministers have started in life without the advantage that some of our young people have in this great school here these ministers have been very often a power for God in winning souls. But you know, my friends, they have not been sitting around doing nothing. They have not been using their imagination alone, because imagination alone brings stagnation and death; but they are men and women who have been working. If you and I ever get anywhere we are going to have to work too. Christ says, "My father worketh hitherto and I work." "I came to do the work of him that sent me."

We cannot find anything that is developing without work. There is nothing gained without work. A thing that lives without the hand of work dies soon. It soon ceases to exist. We are told how in the beginning God himself worked carefully and ceaselessly. After God had made the world and created the heavens and all things that are therein, then he must set his mind to the redeeming of the world. And from the time that our first parents went into sin God has been turning his mind and his attention and exerting himself through angels and judges and priests and prophets and poets and painters and preachers, and has been at work in the redemption of the human race.

And even Adam and Eve in God's Paradise and tho sinless, at God's command were to do manual work. They had to work in that Paradise—"to dress it and keep it." God did not put them there just to lounge

around and drink of the rich beauty of nature, the beauty of that Garden of Eden with its plants and flowers, just to take in their rich fragrance. God told them to dress it and keep it. When they sinned it resulted in expulsion from Eden. This expulsion made another change in the law God had given them. Now he repeated to Adam the words, "In the sweat of thy brow shalt thou earn thy bread all the days of thy life."

Rome fell at the time when she had prosperity, and all her "chores were done"; then gross were the sins of Rome. When America comes to that place where she lets servants do the work she will fall too. When she succumbs to ease and luxury the germ of death will be found in her own life, and down she will go. She will have to go back to the bottom; she will have to go and work.

The world is a grand work-shop and God will at last gather her treasures for exhibitional and expositional purposes, for exhibitional glory. Christ will say (Matt. 25): "I was sick and in prison, and ye visited me; naked and ye clothed me; I was hungry and ye fed me." "Who are we, Lord?" "Why, you are the faithful workers that administered to my people down in yonder world, and inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." That is going to be the final exhibition. It is not going to be the gratification of man's needs or the perfection of human ingenuity that counts; it is going to be the work of Christ, the cross of the dying Christ. The Spirit that worked so generously and graciously on human hearts is going to be the exhibitional thing in glory.

Oh, it is terrible to do nothing. You can go to every penal institution and investigate those men there, and invariably you will find they are there because they did

nothing worthy. They lived for nothing worthy. James Martineau once said that "to *get* good is animal; to do good is human; to *be* good is divine." That is to say that the thing that we *are* is finer and higher and nobler and better than anything that we can *do* or anything that we can *get* or anything that we can say or anything that we can achieve.

Having chosen your occupation, you, of course, wish to succeed in it. How can you do so? By concentration of your efforts upon a single thing. The cause for so much failure is scattered energy over too wide a field. Christ called his disciples from various fields of activity to serve him exclusively. When he died on Calvary they went back to their own professions. But Christ calls men to serve him exclusively. We have that question, "Shall we leave the word of God and serve tables?"

Demas forsook Paul (II Tim. 4:10): "Demas hath forsaken me, having loved this present world." Paul said, "At my first answer no man stood with me." But finally he said, "The Lord stood by me and strengthened me." And in that very same chapter he said, "I have fought a good fight; I have finished my course." And the fighting, the faith, and the course were not the result of recommendation, not the result of the confidence of men, not the result of what he got from faithful brethren, for "at my first answer no man stood by me, but the Lord stood by me and delivered me out of every evil work, and the Lord will preserve me unto his heavenly kingdom, to whom be glory forever and ever." I say that the singleness of his aim made him the greatest apostle of all time. On one particular occasion he said, "This one thing I do, forgetting the things that are behind"—the law of Moses, the legal covenant back there with all of its ceremonial, with all of its restrictive rights

and ritual—"forgetting the things that are behind, I press forward; I am heaven-bound; I am going forward to higher heights." He said on one occasion, speaking of the resurrection, "Not as tho I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." "Apprehend" means to seize, to grip, to lay hold on, and so Paul says, "That I may seize that for which also I am seized." And what brought him to such a contemplation of such a future achievement? It was the singleness of his aim.

Too many people do not know what they are going to do next month or next year. They are unsettled about this thing and that thing. They have no definite aim. Too many preachers do not know where they are going to preach next year, and others are thinking about the "loaves and fishes." They never succeed in anything. You must get a definite aim amid the roarings of this old world and amid its universal wars and upheavals. Then you will be fixed by this singleness of aim. It will be like Longfellow's "Excelsior"—firesides and friendships will reach out their hands and beckon and invite you to stop and rest your weary head, but it is "Excelsior." "Excelsior"—the pilgrim says, "I am bound for higher ground; I cannot stop here!"

This singleness of aim will enable you to win every battle. Paul said, when he had come up against great difficulties, "I am determined to know nothing among you but Jesus Christ and him crucified." That single aim brought a great revelation that restored the church in Corinth.

That blessed character in the book of Ruth, Ruth herself, said to Naomi, "Entreat me not to leave thee, nor to return from following after thee; for where thou

goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; Where thou diest, will I die, and there will I be buried." There is singleness of aim, or purpose, and I am going to say that this singleness of aim caused Ruth to become great-grandmother of the greatest king of all the East at that time, and she became the ancestor of Jesus Christ, and she is canonized in the books today. But she was single-hearted, and had it not been for that singleness of aim, you could not have found her name in any almanac.

That singleness of aim has brought men from obscurity to popularity and to a place where they have radiated a great influence. It has brought individuals back to the old cross of Calvary, back to home and back to peace and back to heaven. They have put their feet in the "straight and narrow way" that leads upward.

Others have been passed on the way of life. Some poor, storm-tossed, weather-beaten souls have gone down like an uncertain ship that has been driven in every direction upon a tempestuous sea. But to those who have that singleness of aim I have been speaking about, something has come that has steadied them and they have said, "By the help and grace of God I will amount to something."

There was a man born in the State of Massachusetts years ago of a poor family, not only poor so far as family circumstances were concerned, but poor so far as friends were concerned. He got down on his knees when nine years old and taking a copy of the New Testament in his hand, he pressed it to his heart and said, "There are two things I am going to do in life; one of them is to love and follow mother's God, and the other thing is to get an education." At the age of eleven years he hired out to a man for six sheep and a yoke of oxen. He said, "I was

born in poverty. Want sat at my cradle. The hand of Want hung over my head. I knew what it was to beg for bread." We are told that he went to work, and we are told too that at the end of ten years he had read over one thousand books; at the age of forty-three he was elected to the United States Senate. When the President of the United States at that time was being inaugurated this man stood by his side as he was made the chief magistrate of this great Commonwealth. When the Secretary came to him and said, "You have got to put up one hundred dollars for your part of the expense!" he said, "I haven't got one hundred dollars; will you loan it to me?" I am going to tell you that material wealth and material things do not enter so intricately into the development of your mind, into the essence of your life. It is these principles of beginning right and sticking to the right thing and singleness of aim and being deliberate in your purpose of life.

My last thought is *shouldering responsibility*. Do not try to go through life on "flowery beds of ease"; fight it out and fight it through! Stand up and fight like a man! Be a Christian! Shoulder your own responsibility, and God will take care of it! Shouldering responsibility will develop character; "side-stepping" it will increase weakness.

Pardon me for referring to myself. In 1911 I became a telegraph operator on a salary of forty dollars a month. I thought that was the greatest responsibility a man could have—taking train orders. I shall never forget that I was scared and frightened and nervous when I began. I told the operator I could not do it. The thought of money never entered into it. We lived and stayed quite a while for forty dollars a month. We lived on that for six years and the company took their

own initiative and promoted us. Whatever you are in, determine you are going to "make good." Stick to it, and you will come out all right!

When the question was asked once, "Who will venture to stop the onward march of Napoleon?" an aged general said, "I will go." And when the time came, this aged general said, "All of my life I have been preparing for such a day!" And this day this general met Napoleon and Napoleon met his Waterloo.

When difficulties stare you in the face do not question God—question the difficulties and your power to overcome them. It has been in the midst of wreck and ruin and stress and storm that great men have been made and brought to the front. It is amid earth's conflicts that character is developed.

"LET US RISE UP AND BUILD" (Neh. 2:18)

Lottie (Charles) Warren

(*Sermon in General Morning Service*)

There is a text of scripture in the Bible which reads, "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). I am sure that this scripture is true. As I am to speak to you this morning may the Lord be with me and be with you. "Let Us Rise Up and Build." These words were spoken many years ago, yet they find an echo in our hearts and minds and souls today. They offer to you and me a challenge—"Rise up and build" for God.

Nehemiah was one of the great men of Old Testament history. Concerning his character we can find no blemish. He was a man distinguished for his piety, courage, and tact; for his active, living faith in God. Nehemiah had been living at the palace in Shushan. He was one of the king's attendants at that place. There he became very much concerned about the conditions at Jerusalem. This led him to inquire, and he found the people at Jerusalem oppressed, the country desolate, the walls torn down and in ruins. And he succeeded in rebuilding the walls and then laying the foundation for national independence. Through his example of energy and courage he aroused others to action and duty; through his tact and prudence he overcame many powerful enemies. He seems to have undertaken everything with dependence upon God, with prayer for his blessing and guidance. I believe that this was the secret of his great success.

When Nehemiah caught a vision of the sad condition at Jerusalem, the broken-down walls, the desolation of the country, and the oppression of the people, when he caught this vision, he became very much burdened. He wept, he prayed, he decided to do something. And I can hear him speak with enthusiasm, boldness and courage, decision and determination, and with confidence and faith in God—"Let us rise up and build."

The first thing necessary in any great achievement in life is a vision of the task before us. There is a scripture in the Bible which says: "Where there is no vision, the people perish." When Peter stood up on the Day of Pentecost to preach that memorable sermon, he said (Acts 2:16, 17): "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Peter said, "This is the fulfilment of the prophesy of Joel." I believe that we are living in a day and in an age when even our young people have a vision, to some extent at least, of the great needs of the world.

But perhaps there may be some here today who do not have this vision, and you may ask this question, "What is our task?" I believe this morning that our task is to arise and build, or, as our topic says, "Let us rise up and build"—build up the kingdom of God in the earth. Our task is to build up the church of the living God. Before Jesus Christ left this world he said, "I will build my church," and, glory to God, he said, "The gates of hell shall not prevail against it." Are we in the number of the agents and instruments through which God is working to build up this divine institution in the

world? Is it not our task to prepare the bride for the coming bridegroom? Is it not our task to get Christ and his gospel to the world?

The world needs Christ. It is hopelessly lost without him. He is the only one who can solve the world's problems. The race problem, the war problem, the problems of hatred, strife, division, and lawlessness that are existing in the hearts and minds of people today can never be solved in any other way than by Jesus Christ and his gospel. We may sign peace treaties, and this is good; we may legislate and do all that we can to bring peace on earth and good-will to mankind, but I am sure that many of us are convinced today that if we ever hope for peace to rule the nations of the earth, it must be through the preaching of the gospel of Jesus Christ.

You remember an angel announced the birth of Jesus Christ to the shepherds on the Judean hills (Luke 2: 10, 11): "And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Savior, which is Christ the Lord." Then we read in the thirteenth and fourteenth verses of the same chapter: "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good-will toward men"—good-will to all mankind. I am glad we can still preach Jesus Christ as the one who will bring peace to the world. There is through Christ peace and good-will to all mankind everywhere.

Christ and his gospel are the only solution of the problems of division in the religious world today. Everywhere men and women are seeing the evils of division and they are trying to solve the problem in various ways. They are getting together and legislating—formulating

rules, laws, and regulations. Some are trying to agree to disagree, and others are considering the condition as one properly speaking concerned with non-essentials. Alas great divisions still exist, even in our Christian world today. I am glad that Jesus Christ in his gospel can solve the great problem. If we can get men and women to rally around Jesus Christ and his gospel, if we can get them to lay aside the creeds of men, if we can get them to turn away from the doctrines of men, from the human organizations of men, if we can get them to come to Jesus Christ and believe his gospel, then, thank God, this great problem will be solved.

You know when Jesus came into the world there was a great enmity existing between Jews and Gentiles and other nations; great hatred existed between different peoples. Jesus did not invite the Jews to come to the Gentiles; he did not invite the Gentiles to come to the Jews; but he invited them to himself. He stood up before a great multitude of men and women, and he said unto them, "Come unto me all ye that labor, and are heavy laden, and I will give you rest" (Matt. 11:28). I am glad that Jesus Christ is still the rest-giver. I am glad he is still the one who can dispel malice and hatred and enmity from the hearts of the people and make us all one.

No wonder the apostle Paul wrote in his letter to the Ephesians (2:14-16): "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." He spoke in this verse 14 of "the middle wall of partition." And again when Paul was writ-

ing his letter to the Galatians he said (3:28): "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." May we all come to Jesus Christ and may we bow at his feet, and may we crown him "King of kings and Lord of lords."

I am glad this great problem of division will be solved by and by. You know there are many people today who are reading the Word of God, and they are finding that Jesus Christ prayed for the unity of his people. You turn to the seventeenth chapter of St. John's Gospel, and there you find Jesus Christ prayed just before he left this world (17:21): "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Here, according to Christ's plan for the future, the world sees God's people all one, and it sees our hearts united in one and God dwelling in our hearts, and it sees that we are united in one common brotherhood.

That is just exactly what the teaching of the gospel of Jesus Christ will do. It will unite mankind. It will destroy from the hearts of men prejudice and hatred and enmity and strife. It will put within us a love for God. It makes us love him supremely. It makes us love every soul of any race. If there is any hatred or any strife in our hearts this morning, let us go to Jesus Christ. Let us imbibe his Spirit into our hearts. And when his Spirit comes in, it will be a sweet, gentle, forgiving spirit that will enable you to do as the Master did, and say, "Father, forgive them for they know not what they do." You will have a sweet, gentle, tender, forgiving spirit, the Spirit of Jesus Christ.

I wonder this morning if we have a vision of the great, moving, struggling, sorrowing multitude of men

and women everywhere, who are discouraged, blinded, defeated by Satan and sin, and who realize that only Christ and his gospel can bring relief and encouragement and victory to this great multitude. I am glad that Jesus Christ and his gospel can bring to this great surging multitude, rest and peace, and joy and victory.

When we get a vision of the task to be done, the task before us, the next thing to consider is—How shall we accomplish the task?

Let us notice Nehemiah's procedure. He secured the cooperation that he needed, for as you read in the book of Nehemiah, he first went to the king and to the people, and he stated the condition of affairs at Jerusalem. He inspired such confidence in their hearts that they were all willing to "put their shoulder to the wheel" and work. Each one filled his own place. Each one built the wall nearest his own home. They "had a mind to work," as the Book says. It was a joint mind. They worked together until they had built every bit of the wall.

If we ever accomplish the task which is before us we must be workers together with God. We need more men today like Nehemiah, full of courage and with a mind to work. Let us not be undecided about the work of the church of God. Let us be decided to build up the walls of our spiritual Jerusalem and let her praise be heard in the earth. We need men and women of the New Testament type to preach the glorious gospel of Jesus Christ against sin and lift up the standard of righteousness everywhere, for men and women are chained to sin and they are looking for a way out. I am glad to point you to "the Lamb of God that taketh away the sin of the world." I am glad that Jesus Christ is still "able to save to the uttermost" every soul of Adam's race. Let us, as the ministers of Christ, go forth in the name of

Jesus Christ, preaching the glorious gospel, preaching the way of repentance and the new birth and showing men and women that there is a way out of sin, a way to God.

Sometimes we find people are confused. They do not seem to know the way. But Jesus Christ declared, "I am the way, the truth and the life." We must point men to Jesus Christ. We must show them the way. We must show them the truth. We must show them the life, yes, life everlasting, just as Jesus spoke of it to the woman at the well of Samaria. You remember how he spoke to this poor, restless, discouraged, discontented, sin-bound soul: "He that drinketh of the water that I shall give him shall never thirst." He that drinks of the water of this world shall thirst again. He told this woman, "If you drink of the water I give you, you will have everlasting life. If you drink of this literal water, you will thirst; but if you drink of the water that I give you, you will never thirst again."

As a body of people, we do not have to go out into the world and look at the thirsty souls and tell them that there is no way their thirst can be quenched, but we can tell them that Jesus Christ can satisfy the thirst of the soul, that we can be abundantly satisfied with the fatness of his house and made to drink rivers of his pleasure as a satisfying portion. We need more ministers of the New Testament to help build up the kingdom of God and his truth in the world. We are not here to build up the creeds and organizations of men, the doctrines of men, but to build up the kingdom of God. Many men and women are eager to build up the organizations of men. They are spending much time and strength to do it. But listen, dear friends, the thing that we need to do is to "Rise up and build" the kingdom of God, to tear down the kingdom of Satan, to tear down the kingdom of sin

and build up the kingdom of "righteousness and peace and joy in the Holy Ghost."

There is a great need of evangelism, a great need of getting into new fields and building up the work where it has never been built up. We, personally, Mr. Warren and myself, are traveling from the South to the North every year, and as we pass through the cities and towns many times our hearts are made sad because "the fields are white unto the harvest." In these cities and towns many are waiting for a clean gospel. Paul said, "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation to everyone that believeth." This has given us courage. This will inspire our hearts and souls to go forth into the great harvest-field and preach the glorious gospel to the ends of the earth. I believe it has the same power today. I believe the gospel has the same power that it had when Peter stood up on the Day of Pentecost in the power of the Holy Spirit, declaring that glorious gospel until men were "pricked in their hearts" and cried out, "What shall we do to be saved?" There are hearts everywhere who cry out with those three thousand souls, "What shall we do to be saved?" We can say to them as said the apostle Peter, "Repent and be baptized everyone of you, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

I am glad that you do not have to go out into the world and bring to it the commandments of men. I am glad we are not called to preach the doctrines of men or the organizations of men, but we are out to get souls saved. There is work to be done everywhere. Sometimes folks are waiting for a place to work. The world is the field. Let us go out into the world and carry the glorious gospel of Jesus Christ to it. We need men and women

who will build up his kingdom and not tear it down; we need constructive work and not destructive work. Of course we need to destroy the works of sin, but we need to build up God's kingdom. There are some people in the world, it seems, who will tear down in one year more than they can build up in ten years.

If God works with us we shall be successful. There is a text that reads, "Except the Lord build the house, they labor in vain who build it." We may labor, but we may labor in vain. The only way we can labor successfully is to labor in cooperation with God and with his plan, to find out God's will, to find out God's plan, and labor accordingly. I believe God's plan is that we should be workers together with him. If there had been more cooperative work, I believe the world would have been already evangelized. We need more cooperative work. There is too much independent work today. There are too many independent movements being started. I pray that God will teach us to know how to be "workers together with God" in the spreading of his gospel to a lost and dying world.

We need men and women who are willing to go as missionaries to carry the gospel to the heathen, missionaries who will rightly represent Christ and love him, too. You know Christ says, "I, if I be lifted up, will draw all men unto me." I believe that is true, don't you? If we lift up Jesus Christ as he is, if we show him to the world as the Rescuer and the Savior from sin, as the Peace-Giver, as the one who can bring happiness and joy, I am sure if we lift him up as he is and see him and show him in his beauty, people will cry out for Jesus Christ as "the One altogether lovely, the fairest of ten thousand, the bright and morning star." He is "the lily of the valley."

I am glad that China and Japan and the islands of the

sea will find the truth, and they will still express in those words that I have just quoted to you that truth when they find him, the Christ and Savior, that he is indeed "the One altogether lovely." And China and Japan when they find him to be that, will fall down and worship him. They could not help but love him and serve him. They would consecrate all to him if they could see him as he is. So we need missionaries who will go into these foreign places and carry with them the sweet, humble spirit of Jesus Christ, missionaries who have been anointed, who are not finding fault and gossiping, but missionaries who will represent Jesus Christ.

I remember reading Stanley Jones's book, *The Christ of the Indian Road.* India wants Jesus Christ. They are not interested in the commandments and doctrines of men. They are not interested in the divisions and human organizations of men. But they are interested in Jesus Christ. They have read enough in the New Testament to know that Jesus Christ is the great leader of the world, and Ghandi, the great Indian statesman, has said, "Come to us in the Spirit of Christ and India cannot resist you." Oh, I believe that is true. If we had done that, if we had gone to them in meekness and in love, India would have said, "Give me Jesus Christ. I want him!"

I want to lift him up, and as I go away from this Camp-meeting, the prayer of my heart is that I may be able to lift Jesus Christ up to a lost and dying world. There is no beauty in the world without Jesus Christ. There is no beauty in humanity without Jesus Christ. His spirit should show out in our lives so that we can say with the apostle Paul, "I am crucified with Christ; I live, yet not I, but Christ liveth in me, and the life I now live, I live by the faith of the Son of God who loved me and gave himself for me." May this be the testimony

of every man and woman and boy and girl in this audience today.

We need better and more equipped Sunday-schools, with trained teachers and workers. Do we have a vision of this great need today? Do you know, dear friends, unless we have a vision of this great need we are not liable to accomplish very much? But if we have a vision of this great need we cannot say there is nothing for us to do. There are twenty-seven million boys and girls in this country alone who have no religious training at all. We need to sow the principles of righteousness in the hearts and lives of boys and girls if we hope to evangelize the world and get Christ and his gospel to it. If we hope to evangelize the world and to put Christ forward it must be through our boys and girls. Let us pray for the youth of the land that they may be so enthusiastic over this gospel message and have such a burden on their hearts that they will consecrate their lives by the thousands to Jesus Christ. This will make them able to say, "Lord, use me to thy glory; make me a vessel to thy honor." I trust many young men and women will say, "Here am I, Lord; I consecrate all to thee."

We need schools and universities and colleges for this great task. Nehemiah and his workers were equipped. You read in the Book of Nehemiah that they were equipped. They went out with sword and trowel. They did not attempt to build up the walls of Jerusalem with nothing. They had a sword and trowel. Listen! If we are to accomplish this great task of building up the church of God, preparing the bride for the coming of the bridegroom, we need consecrated, trained men and women. Do not think that the years are wasted. Sometimes people try to hide behind the idea that Peter and James and John were ignorant men, but have you lost sight of the

fact that they sat at the feet of the world's greatest Teacher for three years and a half, and he had taught them by the seaside and in the desert places, and they followed him day and night continually for three years and a half? He was the greatest Master Teacher that the world has ever seen. No one but James could write the Epistle that he wrote. No one but Peter could write the Epistle that he wrote. No one but John could write such wonderful things as are in his Gospel. Brethren, let us qualify ourselves for better service to accomplish the great task which lies before us.

We need not only to be qualified but to be filled with the Holy Spirit. I am sure that every one of us believes that we should "tarry in the city of Jerusalem until we are endued with power from on high." We need the Holy Spirit if men and women are to preach the gospel. Sometimes I feel like saying, "O God, only give us the Holy Spirit, the baptism of the Holy Spirit." But I also pray, "O God, give us good common-sense," because people need to think, to think rightly. As we go over the country, we see different things. The persons we see are not always God's folks. We see folks that are not born of the Spirit of God, that are not born from above and sanctified by the Holy Spirit. Sometimes difficulties arise and these persons cannot meet them because they do not know of any better way than the human way they have, and this does not help them.

We need consecrated business men who will be willing to give of their time, their efforts, and their money. "Let us rise up and build" up the kingdom of God. Not only do we need men, but we must have money. Down in the city of Lakeland, Fla., we are starting a camp-meeting. Oh, if someone would give us the means we could put up a proper building in that city. We could save

many more if we only had proper buildings. Let us determine as never before that we are going to consecrate our time, our talents, and our means.

"Let us rise up and build" the kingdom of God on earth. Let us be undaunted by scoffing and discouragement. Enemies began to scoff and sow the seeds of discontent. They tried to hinder the workmen. They tried to detract from Nehemiah's work, but Nehemiah would not be daunted by opposition or discouragement. He said, "We must build up the wall." And when they wanted him to come down into the valley he said, "We are too busy; we have no time to quibble; we have no time for non-essentials. The walls of Jerusalem must be built up." So they kept on praying and working and building, and finally the walls were done, the walls were finished, and he called them to rejoice together.

Listen, dear friends, we have no time to quibble or argue or contend. We have a work to do. Let us not find fault with others, but let us do our very best. Let us keep busy during the coming year, and if somebody comes around and tries to get you to enter into some contention or to take sides, or to carry on an argument, let us decide in our hearts that we are going to talk about Jerusalem. Let us work until we see the walls of spiritual Jerusalem going up, until Jerusalem is established as a city among us, Jerusalem set upon a hill, "beautiful for situation." Let us watch; let us work; let us pray; let us succeed.

I need to emphasize one other blessed truth. At the end of life's journey, if we have done our best, we shall hear our Master say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

May God bless every soul here this morning. You are going back to your respective fields of labor. Let us be decided that we are going to do our very best to build the kingdom of God; that we shall not say anything, that we shall not do anything that will hinder or destroy this great work, but we will "put our shoulder to the wheel," and we will work together, and we will pray together until Zion shall become the joy of the world.

May God bless your efforts and give you success, and in the words of the poet Longfellow, applied to us individually and I pray it may also be collectively:

> "Thus alone can we attain
> To those turrets where we see
> The world is one vast plane
> And one boundless reach of sky."

May God's blessing be upon us all, for Jesus' sake.

THE BAPTISM OF FIRE

E. A. Reardon, Pastor, Denver, Colo.

(*Sermon in General Afternoon Service*)

I want to pray, and I should like to have you pray with me, and if you will, please sing two stanzas of "Pass Me Not, O Gentle Savior," the first and last stanzas. That will be our prayer together before I preach. I love this old hymn. It has often been a comfort to my soul; and I can pray while I sing it.

I greatly rejoice in having the privilege of speaking to you this afternoon. I know many hundreds of you, and perhaps a thousand or two, and I consider it a great privilege to be here and speak to you this afternoon. It brings great joy to my soul to stand before you and talk to you about the things of God.

The Scripture says that "where two or three are gathered together in my name, there am I in the midst of them." The Lord is present with us this afternoon. We must try to forget everything else and get our minds upon the Lord. I think when we talk about the Lord and preach about the Lord and think about the Lord he draws very near. Let us ask him to bless us more as we "sit together in heavenly places in Christ Jesus."

I am glad that we have had such a wonderful Camp-meeting. I suppose every camp-meeting, or the last camp-meeting, is the one that is best of all. I do not know what I can say to you of this Camp-meeting, because I have heard some wonderfully good sermons, but I can tell you of something that is better than anything else on these Camp-grounds. Do you wish me to tell you

what that is? There has been more of the spirit of prayer and more seeking to get closer to God than at any other meeting I have ever attended on these Camp-grounds.

I shall read from St. Matthew's Gospel, third chapter, verses 1 to 12: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire."

The text opens with the pathetic figure of John the Baptist on the threshold of his great career. This lonely man of God, an ascetic, comes to you in this text, a man who opposed the unsocial order of his day. He was the great announcer and the forerunner of the Messiah; for-

saken by his disciples, taken from the very life of the desert where he preached inside the gloomy walls of prison, where he was tortured with doubt. You remember one time in his great trouble he sent messengers to Jesus to say unto him, "Art thou he that should come, or look we for another?"

This teaches us that even the best of men at certain times may have doubts that distress them and trouble them. John had his doubts and was sore troubled with them; and lastly he was the victim of a cruel woman's ire—he was murdered, and his sun went down in sorrow and in gloom.

We wonder sometimes why the Lord Jesus, the great compassionate Savior, allowed his friend, his relative, to languish in prison so long, while he himself was free, and while also it was within his power to release him. We wonder also how it is that he suffered him to be disgraced and to die an ignominious death, to die in gloom. We wonder, I say, why this is, but it is like a great many other things that we find in life. We cannot understand them. We must submit. And it is for mankind to say within his heart that "All things work together for good to them that love God." Mankind can say that in the face of trouble. That is a wonderful passage of Scripture. I have often claimed it in time of trouble, in time of doubt, in time of struggle against the powers of the enemy, when misfortune seemed to be setting in. When things did not go just right I remembered what our good apostle Paul said by the inspiration of the Holy Ghost, "All things work together for good to them that love God."

This man John was a man of deep humility, a man of rugged honesty and faithfulness. No man was ever truer to his calling and to the Lord whom he served. He

said he was only a voice. How humble that was! They came to him and asked him if he was the Christ, and he said, "No, I am not the Christ; I am only a voice. And Christ is so much greater than I that I am not worthy to bear his shoes. I am not worthy to stoop down and unloose them." He said, "I must decrease but he must increase"; and he rejoiced at the rising glory of his Lord. Jesus is the One whom John introduces; the pathetic figure of John announced the wonderful statement of Scripture, "He shall baptize you with the Holy Ghost and with fire." He compels our reverence and admiration.

"He shall baptize with the Holy Ghost and with fire"—the Holy Ghost is here symbolized by fire. In almost every religion of earth a sacred significance is attached to fire. It is a symbol of the divine energy and of the divine presence. The ancient Egyptians had perpetual fire burning in their temples. The Greeks, the Latins, the Persians, had public fires in all their towns. The ancient Mexicans, Spaniards, and Peruvians had national fires burning on the top of large pyramids. And then there were perpetual fires in the Jewish temple. This fire was kindled miraculously and was not allowed to go out—the fire never went out in the temple of the Lord. In Korea, they have a custom of keeping their ancestral fires burning for centuries. Some family fires have never gone out. When a son gets married and leaves his father's home he takes some fire from the hearth and lights some fire in his own house, and he lights the fire of his children. When the Greek colonists went to other lands to colonize them they took with them some fires that were lighted at the altar of Hestia, the goddess of the altar fires, and it was said when a man's fire went out he lost his connection with heaven. Hence, every man

was very careful about his fire. I wish that all Christians were as careful about their fire as these folks were.

Let us notice *the nature of fire*: First, it is warming. There is something about fire that is comforting when we come in on a cold night. It is warming. Of course we do not think about that now, here at Anderson. However, when we come in on a cold night it is comforting, it is very fine to get to a good fire. Those who live in the mountains when the mercury goes down to zero and sometimes below it know it is very good to get near to a good fire. I live in the mountains, and up in the mountains on a very cold night you will appreciate a fire. It is warming, comforting.

In our thinking it is very easy to pass from natural fire to the things of the Spirit. God uses natural things to convey to our minds the things of the Spirit; he uses the things we do understand to convey to us the meaning of things we do not understand. The analogy between natural fire and spiritual fire is very apparent.

There is a baptism of fire. When a man is going through the deep waters of persecution, trials, misunderstandings and all these things, he can truthfully say that he is suffering a baptism of trouble and affliction.

Now, we go to the Pentecostal baptism. On that day when the children of God were all gathered together in that upper room, there came upon them tongues like flame. That was the outward manifestation, but there was something that went into their souls, that baptized their souls, and that was the Holy Ghost. Now, I am trying to explain this a little, but we preachers sometimes make a great mistake by trying to explain things so that people will understand them without counting on the Holy Ghost for help. There are some things that the Holy-Ghost preacher, the preacher baptized with the

Holy Ghost, can make clear to us, and there are some things that the preacher cannot make plain to us.

Let us notice first what this fire will do: First, it burns up the chaff of sin, the pride, the selfishness, the unholy ambitions, the ungodly lusts, and all kinds of sin. These things are the stubble, and just as sure as you get the Holy Ghost working on our souls he will burn up these things, because they are contrary to the will of God. There never was any preacher like the Holy Ghost; there never was anyone who could clean up the heart as can the Holy Ghost.

Fire has light in it. This baptism of fire shows up a person's heart. I never saw myself as God sees me until I yielded to the fire of the Spirit of God. I can well remember years ago when I used to attend meetings where the word of the Lord was preached and the Spirit of God was working—I can well remember how that God's Spirit worked upon my soul and I saw things that nobody could show me. Some people thought I was pretty good (I did not know myself then), and some people thought I was pretty bad, but when I saw myself by the light of the Holy Spirit, I was worse than anybody thought I was.

This baptism of the Holy Spirit warms the heart. This sinful, self-loving heart is a cold heart, and it needs the fire—this cold heart needs the fire.

The Holy Ghost fire cleanses us from every sinful affection. It is a wonderful thing to burn out the inward sin. It does what culture cannot do. We call that inbred, sinful nature "the old man." You may take that "old man" to school and give him the best schooling this Seminary affords; you may take him to college and give him the best education this world affords, but he is

the same "old man" and nothing will get rid of that but the fire of the Holy Ghost baptism.

Did you ever see a division in God's church? There is nothing that will take that out but the fire of the Holy Ghost. You may "judge and jury" that business all your life; you may try to fix it up in whatever way you like, but it will not get out until the fire of God gets in.

I have been telling you a little bit about this baptism of fire and what it is; now I want to tell you what it is not. It is not a baptism of extremism. This baptism of fire is not only not a baptism of extremism, but it is not a baptism of fanaticism. The work of God has been greatly injured—I wont say in Jerusalem and I wont say among the Methodists and the Baptists, but I shall come closer home. God does not like it so to be. The Holy Ghost fire is different from the fire of extremism or fanaticism. We need fire but we must be careful to keep the fire in the channel of truth.

I like to see plenty of fire, and I like to see some emotionalism. I am not against that at all; let us not despise any of our brethren. Those that are intellectual —don't despise those that are emotional! Those that are emotional—don't despise those whom God has blessed with wisdom and doctrine. We need one another. We cannot get along without one another. It would be too bad if we could not get along without depreciating one another. Put a little Holy Ghost fire in the midst of us and it will draw us together.

But wild fire will not do it. If you would go into Dakota or somewhere in the West where uncontrolled fires get going, or on the mountain slopes, you would see how fiercely these fires of the West rage. Up in our country they have rangers who get away up on the top

of a high mountain. I remember we climbed one of these mountains last year. We climbed up to the top after we had driven about thirty or forty miles by machine. We climbed up to the pinnacle, and there, on the very top, we saw a little house, and there was a man whose duty it was to spy out fire. Whenever this man sees a fire he sends a message to the nearest station to put it out. That is wild fire, that is uncontrolled fire. There has been a great deal of this fire in some places. And don't you know, when it goes through a congregation it leaves blackened walls, it leaves charred timbers and discouraged souls.

Years ago, in company with another preacher, I held a meeting in Wisconsin with Brother Wilson (who is on the ground), with a crowd of fiddlers and dancers. We got in there and the Lord saved some souls and broke up the crowd. It was a desolate looking place. I saw old snags of trees and everything burnt over. I thought it was about the last place in the world I would like to live. Fire had gone through that locality and nearly destroyed it. That is what wild-fire will do to a congregation. It will leave a lot of charred and blackened stumps. Let me say to you, Holy Ghost fire will not do that. It is self-controlled fire. It will control itself, and God will control it. We do not get out of God's order when we have his Spirit.

It is the right sort of fire, holy zeal, devotion to Christ and supreme love of him. It is not noise. The best kind of fire, the fire that has affected me most, has been more of that gentle fire that has burned in my soul in prayer and in meditation and in the reading of the Word of God, the fire that has burned in my soul even when I was in this room of prayer many times. I have not felt at home for a long while as I have in this prayer-meeting

here, when we all get down and pray together. There is a place for timid souls to find their God. Pray! Get down and pray. I like the meeting where everybody prays.

Let me come to some practical things. I believe there is a great need of this baptism of fire in the world today. I am going to get just a little closer home. I believe we need more of it ourselves. And why do we need it? Because in some places there is a low state of grace. O brother, aren't we orthodox? Yes, orthodox, I suppose; so orthodox that the very scent of it goes clear across the continent. Yes, orthodox all right, saved and sanctified, and believe in the reformation. Orthodox? Yes, orthodox so that no one can put a finger on it, but I tell you, friends, there needs to be more than orthodoxy to make the world over; there needs to be Holy Ghost fire. That is one reason we grow so slowly.

I have often asked myself why we don't grow faster. You know, folks, there is a reason why we have not been growing faster all these years than we have, and I shall tell you that reason in a minute or two. We have been growing all these years in some ways. Thank God for the great number that have been gathered out. But it ought to have been ten times as many that we had gathered out. I shall tell you one reason why our work has not gone faster. Extremism has kept out people.

There has been extremism on the line of divine healing. Now, you will pardon me if I say this. I am at home this afternoon. I am talking to my people, and I expect to stay with you until the Lord Jesus takes me home. Don't you be afraid that I am not going to stick to the truth of God as long as I live. That is why I feel at liberty this afternoon to say some things that I think

will stir up our hearts. You will bear with me while I do it, I know.

I think there have been some extreme things on the line of healing. I wonder whether any of you, or most of you, have read what Brother Warner wrote in October, 1895. I wonder if we know what that is. I think that would be a good thing to republish in the *Gospel Trumpet* one of these days. I think we would get a little more balanced on these lines and it would sweep away from the door some of the things that keep people from entering in. Now, don't go away and say that I don't believe in divine healing. I do. I have been healed. I believe in it and I preach it; but there are some other things that we tack on.

Let me say this—I believe if we had had more Holy Ghost fire in proportion to the amount of light and truth we have, this thing would have gone on and would have caught thousands of souls more than it has. We need fire. I do not think we need so much more light. We need to "fire up."

I don't believe the "upper room" of this reformation is large enough. Do you know what I mean by that? I don't believe that the "upper room" of this reformation is large enough. In other words, I don't think we pray enough; I don't believe we seek God enough. I say we have plenty of light, and the only way I know to get at it and get more fire is to get on our knees and pray unto God and get in earnest about it. This is our great need. This is the thing I am praying for. Some of our people have gone to sleep. They have gone to sleep, and they need a mighty awakening.

Who may have this baptism of fire? I think all converted people have more or less of this Holy Ghost fire. I think all people who are newly saved have some of

this fire; but the baptism of fire, the reception of the Holy Ghost who is a Fire-giver, is only for believers.

How shall we get it? It comes from God. Christ has promised to baptize us "with the Holy Ghost and with fire." We must seek him. On his altar burns the eternal fire of the Spirit of God. If we wish to get it we must go to him. Nobody else can give it to us. We must pray through. There must be more sacrifice; there must be something on the altar to burn. We cannot have a fire without the fuel, and we cannot have the fire of God in our souls without the material. Our lives must be given up in holy consecration to the will of God, and just as sure as we give our lives up that way the fire is going to come.

The fire will come into our lives, but we must consecrate ourselves; we must bring the gift to the altar; we must give ourselves up to the Lord. We must not deceive ourselves in thinking that God is going to set fire to our sacrifice if we do not get it all on the altar. We must come with our love; we must come with our affection; we must come with body, mind, and soul. We must come with every talent we have. We must give up these lives of ours to the service of God in whatsoever places he may call us to work. We must say from the depths of our soul, "Lord, not my will but thine be done." We must bring him the whole offering, and then let him salt it with fire.

It is not enough just simply formally to consecrate ourselves. It is not enough just to pray. We must also exercise faith in the promises. When a man says in his heart, "I want this fire," the Lord may ask him, "Why do you want it?"

It is good to store our hearts with power, with Holy Ghost power. It is good to start asking the question,

Why do we want the fire? Somebody says, some preacher, "I want the fire of the Holy Ghost so I can get up and sway the audience and get a big name for myself." You will surely have to get "killed out" on that line or you will not get the fire of the Holy Ghost. We must take a humble place.

Bring your gift to the altar and the fire will come down, the fire of the Holy Ghost baptism. Bow before God's power, and the fire will come; it will, it must. I never saw anybody bow at the altar and begin to seek this consecrating of all to the will of God and fail, if he sought it in earnest. I never saw a man who would do this and be praying with all his soul and believing, but that he got it.

Well, how long, how long shall I seek? Seek till you get that soul of yours all given up to God's will. Don't stop until you can say, "Lord, thy will be done." Those are four big words. In one sense they are small, but in another sense they are big, big in meaning. "Thy will be done." As soon as you get the consent of your heart and mind to say the big "yes" to God, just that soon you can believe and God will send the fire.

I might consider for a few moments how to keep this fire when you get it. How shall we keep it when we get it? When God lights that fire in the soul, it should never be permitted to go out. It is nourished by prayer, by obedience, by submission to the will of God, by doing what God wants us to do, by reading the Word of God.

When we get this fire of God in our hearts we will go through persecution—we will be persecuted for Jesus' sake. When we get up against persecution and against sins that crush us and bring discouragement to us, let me say that there is a fire, a holy fire, burning here within us that need never go out.

It is a sin to be cold in experience. We must feed the fire and keep it alive. There are a good many people who have grown indifferent, and cold, and worldly, and the only thing to restore them is to get them where the fire is.

One way to keep it is to carry it to others, to spread it, to light somebody else's torch by your truth and life.

In conclusion, let me say, get closer to God, and get some of this fire for the hungry hearts all over the country. There are hungry hearts among us. There are hungry hearts out in this reformation today, hearts hungering for this fire of the Holy Ghost. There are hungry hearts who want more of this spirituality, more power of the Spirit of God among us. And we can have it, brethren. The name of the Church of God will not sanctify us, and being out in this reformation and believing in the truth as we do is not going to carry us through. We have to have the fire of the Holy Ghost, and we have to be able to "deliver the goods," or God will get somebody else who will. We have no monopoly on this. God did not give it to us alone. The only way we can stay in this great work is to be baptized with the Holy Ghost and with fire.

May God help us all to see it. Somebody will ask, "Can you tell me just how to get it?" Yes, by the grace of God I can. Pray, get down on your knees and pray for it, and stay there till you get it. Say, "Thy will be done." But you will have to pray. There will have to be more praying, friends. There will have to be more staying on our knees. There will have to be more praying in our homes. If we shall do that during the present year there will not be room enough for the people who come here next year.

There may be some here this afternoon who would like to see this fire come down on them. Brethren, if

you have a longing in your heart, if you have a desire in your heart for more of this power of God, the Lord has it for you. But don't you think you are going to finish it all if you come up here and pray. You can be baptized with the Holy Ghost right where you sit, if you will give up to the will of God. But, friends, it is one thing to get it; it is another thing to keep it. We must keep this fire burning in our hearts as long as we live. It means living close to God; it means keeping clear; it means keeping clean by the grace of God. If we want this holy fire to burn in us we must keep our souls in good condition.

There must be somebody here this afternoon who wants it. I have done the best I can. The Lord must take charge. The Lord must help you to get it until you are satisfied. I am not able to preach any better. I feel I have fallen far short of what I ought to do. After I have done the best I can there are about nine hundred and ninety-nine things out of a thousand left for the Holy Ghost to do. Sin is there in some hungry soul here this afternoon who would like to find this satisfaction. Is there not some sinner who would like to be saved? Is there not someone yearning after this blessing, and seeking this deeper life? Come to the Lord Jesus. Come to the altar of prayer. Jesus has promised to give you the Holy Ghost, and if you will let him the fire will be yours.

"I indeed baptize you with water, but he shall baptize you with the Holy Ghost and with fire."

EVANGELISM, A DEMAND UPQN YOUTH

By Marcel R. Desgalier, Pastor, Baltimore, Md.

(Address in Young People's Convention)

Dear young people, I ask your earnest prayers while I bring unto you the message which I believe the Lord has laid upon my heart. I am to speak upon the subject, "Evangelism, a Demand Upon Youth." As a foundation for my remarks I shall use a few passages found in the Second Epistle of Paul to the Corinthians: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliations; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as tho God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:17-20).

We find here that those of us whom the Lord has saved by his blood occupy a very important place in the church of the living God. Great responsibility has been placed upon us. The ministry of reconciliation has been entrusted unto the followers of Jesus Christ. The early disciples understood their mission, felt their responsibility to the kingdom, and went everywhere preaching the blessed gospel of reconciliation. The Lord worked with them and fulfilled his Word with signs following.

Realizing fully how limited my time is I shall enter

immediately into the heart of my message. First of all I shall ask and answer the following question, "What Is Evangelism?"

Webster defines "evangelism" as "the preaching or promulgation of the gospel of Jesus Christ." To me evangelism means more than merely preaching the gospel. I am not fully satisfied with this definition. Consequently, I venture in giving you one of my own:

"Evangelism is not preaching the gospel only, but sharing Jesus Christ, our blessed Savior, with others. Evangelism is living the gospel, offering the gospel, showing its power and beauty by the manifestation of the grace and love of God in our hearts until men shall be attracted by its message of power and victory that ultimately shall compel them to accept the experience it provides."

In other words, evangelism is taking the plan and program the Lord has for a lost, helpless, suffering, bleeding world, and going to work with it, never giving up, until somebody has been made happy and free by Jesus Christ the Lord.

Now, my dear young people, let us get acquainted with God's program of evangelism and its great demand upon us. Let us notice *the will of God regarding evangelism.*

"God so loved the world that he gave . . ." The spirit of evangelism will cause us to give something also. "God so loved the world that he gave *his only begotten son.*" God gave the best he had—him who was dear and near to his great heart of love. Christ came, and because the spirit of the Father was in him he laid himself freely upon the altar of sacrifice that the world might be reconciled unto God. "Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God: but

made himself of no reputation, and took upon him the form of a servant . . . And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8).

During his personal ministry Jesus Christ set the example of personal evangelism, and demonstrated both by words and deeds the possibilities that are wrapped in men and women who have a passion to save the lost. On one occasion he said to his followers, "I must work the works of him that sent me while it is day, for the night cometh when no man can work." And how faithfully he fulfilled those words! The divine urge and passion were in him and not a moment of his life was ever wasted. Even when a child he said to his parents, "Wist ye not that I must be about my father's business?" He had come for the express purpose of doing the will of his father that sent him. Thus he began the great work for the evangelization of the world. And now, the time of his departure from among his people was at hand. The great work had begun. Christ was to return to the Father and others were to continue his mission on earth. So he turned to his disciples before leaving them and said:

"As the Father hath sent me into the world, even so now send I you into the world." Again he said unto them:

"Go ye into all the world and preach the gospel to every creature . . . . . and lo, I am with you always, even until the end of the world." The love of God constrained them. They caught the vision of a lost world for whom Christ died. They caught the vision of service, and before the close of the first century the whole then-known world had heard the voice of God through the gospel of Jesus

the Lord. Now let us see *how the original plan was carried out.*

It is very easy and natural for anyone to point to the great revival of Pentecost and attribute the salvation of three thousand souls to Peter's sermon. But a careful study of the conditions and events preceding the revival will reveal the fact that Peter does not deserve all the credit. Think for a little while of the earnest zeal, the burning passion, and the untiring efforts of the early disciples. John the Baptist had been foretelling the mission of Jesus Christ for several years. Thus he won many followers who repeated and extended his message. Those faithful men paved the way for the Lord. John the Baptist was the forerunner of Jesus Christ. Then Jesus appeared on the scene and called, qualified, and ordained twelve apostles whom he sent to make known his mission and truth. And again, he sent out seventy others on a similar mission. Christ's own words increased the power of the words of John, of the twelve, and of the seventy. He told all who believed in him to tarry at Jerusalem until the power came. The time for the great festival of the Jewish church had come. The disciples of the Lord had gathered in the upper room at Jerusalem. The Holy Spirit descended and the Pentecostal revival followed.

Now, how had it all come about? How had Peter and the other apostles been themselves brought into Christ's kingdom? How had they been made to enlist in Christ's service? Were they persuaded and won by a great orator who swayed the multitude? I firmly believe that the answer to these questions is very important, as it may help us to determine whether evangelism is to be done by one or by many. Now, listen:

John the Baptist was speaking one day to two of his own disciples concerning Jesus. Said he, "Behold the

Lamb of God who taketh away the sin of the world." Perhaps this message had not much effect; anyhow it was repeated the second day, undoubtedly with greater emphasis, for the result was that those two disciples turned and followed Jesus. One of those two men was John; the other was Andrew, who immediately undertook to win his brother Simon, to the Lord. He was successful. Simon, who left his nets, became known as Peter. And this Peter who is credited as having won three thousand souls by the preaching of one sermon was himself won as an individual by an individual.

Then, Philip, who was a fellow-friend of Peter and John, was convinced and became a follower of Jesus also. A few days passed, and Philip who had already caught the vision of service was instrumental in winning Nathaniel. And by this most successful method of personal evangelism the circle of leaders was fairly well started and the church in embryo was on her march to victory. Finally Pentecost came. Now in view of these facts, I do not hesitate to say that the great revival of Pentecost was not the result of Peter's sermon only, but rather of an intensive season of personal evangelism.

With this background of truth and facts in mind, let us study a few of the *elements of success* in winning precious souls to God. It is essential in the first place that those who claim to be the followers of the Lord and the representatives of his church be genuinely saved. Too many people profess but do not possess the experience of salvation. It is evident that a lack of real salvation will mean a lack of a burden for souls. Let each one, therefore, ask himself this pertinent question, "Am I truly saved? Is my life fully surrendered to the service of the Master? Am I the clay and he the potter? Am I giving the Lord the opportunity of molding and using me

as he pleases? Am I taking the Christian life seriously? Have I caught the vision of service and sacrifice as I should? Do I fully understand the purpose of God in saving me? Do I know that as a Christian it is my business to win souls to the kingdom? Do I pray, strive, and agonize before God every day until my very soul is aglow with the love of God and filled with a burning passion to save my fellow men?" If I can answer these questions in the affirmative, then I am in the position where God can use me in the salvation of others.

Sometime ago I had the privilege of attending a service of the young people of the Methodist church in Baltimore, Md. Dr. Poling, of New York City, who addressed the young people, told a very touching story which I shall never forget. It was something like this: A young man had been blind for many years. Presently he was told to go to a certain physician of renown. This great physician performed an operation which was very successful and which resulted in the young man's seeing again. This young man was so thankful for the recovery of his sight that he felt some obligation toward the other unfortunate blind people. On his way back home, on the train, he made it a point to meet and speak to every person with whom he came in contact. This is the substance of what he said: "I was blind, but now I see. A great surgeon operated on my eyes. He is a wonderful man. His name is Mr. . . . . He lives at . . . . . If you know anybody who is threatened with blindness, or perhaps already blind, send him to that doctor."

Now, the lesson for us. Here is a young man who had found something good, something which was a great blessing to him, something which saved his eyes, something which insured success and happiness for life. It

was so real and he felt so thankful for it that he had to share it with others.

Dear friends, we have found the Savior. He took us out of the pit and the miry clay. He set our feet on the rock, establishing our way. He saved us and planted his joy in our hearts. He washed all our sins away. He enrolled our names in the Lamb's book of life. He gave us the assurance of victory for this life and immortality in the world beyond. If this is as real as we claim it is, then do you not believe that we should be ready to share our joy, our assurance, our happiness, and our success with others? A Holy Ghost and heaven-sent burden in our hearts will cause all of us to do it.

The Spirit of Evangelism in Others. You have heard of Jeremiah, who is known as "the Weeping Prophet." Read carefully the eighth chapter of the Book that bears his name. There you will see the condition of the people. They had turned their backs on God and had forsaken his commandments. The judgments of heaven were about to be poured out upon the rebellious and sinful nation. It seems that there was no more time for repentance. "The harvest is passed; the summer is ended; and we are not saved." That was their sad cry! How did Jeremiah feel about this? Was he concerned? Did he care? Let us see. Read, beginning at the first verse of the ninth chapter. Here is the prayer of a heart all broken up, melted, in agony. "Oh, that my head were waters and my eyes a fountain of tears, that I might weep night and day for the slain of the daughter of my people."

Here is the need for the church of today: More prayer; more tears; more earnestness; more active love; more soul agony; more of Christ's passion to save those who are on the way to eternal night. May God give it to us!

Follow the Lord on his last journey from Bethany to Jerusalem. He sees the oncoming wrath of God about to be poured upon the doomed city. The vision affects his great heart of love and he weeps. His heart affects his tongue, and with strong compassion he cries, "How often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not." He sees those who demand his innocent blood. He hears them loudly clamor for his life. He faces those whom he came to save, but who cruelly rejected him. He overlooks the malice of the Pharisees, the treachery of Judas, the cruelty of his accusers, the unfaithfulness of Peter, and the cowardice of some of his disciples; and he spends his last breath and sheds his precious blood to buy pardon for both friend and foe! What a passion! O God, again we pray, give it to us!

The apostle Paul had this passion. "My burden and prayer for Israel is that they might be saved." And in behalf of young or prospective converts, he said, "My little children, for whom I labor in pain until Christ is formed in you." This passion is the most important qualification of the soul-winner. Education, mastery of the Scriptures, knowledge of modern methods and plans, a keen and well-trained mind, etc., will never take the place of a soul-burden and spirit of evangelism.

Jesus said to the men whom he called from their nets, "Follow me and I will make you fishers of men." He declared that the purpose of his mission was "to seek and save the lost." As well as to say that his mission was to be the mission of the disciples.

According to the Book of Proverbs we learn that to be truly wise we must win souls. The spirit of inspiration put upon the pen of James those words which we have often read but whose meaning many of us have not

yet begun to grasp—"he that converteth a sinner from the error of his way shall save a soul from death and shall cover a multitude of sins." And as tho this were not sufficient to inspire the most indifferent and careless ones we have that wonderful promise in the Book of Daniel, with its message of comfort and encouragement, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

To evangelize the world is the mission of the Christian soldier. Business, pleasure, recreation, home, and any other interest—no matter how dear they are to us—must take a second place in our lives. God and his work must come first. We often sing "God, take the first place in my heart." Do we mean it? If so, let us act like it, and God will have no difficulty in using us in his work.

Henry Ward Beecher used to say, "Every Christian is to be a pilot boat. He is to cruise hard by the harbor of salvation, watching for the tempest-tossed soul, if perchance he may guide that soul into the harbor of life." Now, this must be more than a theory in life. It must become a passion, the fires of which shall touch every word, every prayer, every sermon, every song, every service, every duty, with power and love.

Follow Xavier, that great man of God who went as a missionary to India. See him on the deck of that Indian ship. A vision of untold suffering came before his eyes as the price he would have to pay in order to turn the heathen to Christ. "Not this only, but more," he said, "if only I may win souls to my Master."

The same passion burned in the heart of Roland Hill. The people of his community said he was crazy. This was his defense: "While I passed along yonder road I saw a gravel pit cave in and bury three men alive. I hastened

to the rescue, and shouted for help until they heard me in town almost a mile away. Nobody called me a mad man then. But when I see destruction about to fall on sinners and entomb them in an eternal mass of woe, and cry aloud, if perchance they may behold their danger and escape, they say I am beside myself; perhaps I am, but, oh, that all God's people might thus be fired with desire to save their fellows!"

I read the other day about another great soul-winner —Robert McAll. He was a very wealthy Englishman. He received a definite call from God. Immediately he left his beautiful English home to go to the slums of Paris. Being a very cultured man he had many friends. He was fond of art and letters, but he put all these aside that he might take up his abode amid the poverty, suffering, and moral destitution of the capital of France. It certainly must have been a very touching scene to see this man and his wife opening their first meeting-place in an empty shop, with a little organ, a table, and a few chairs, and standing up before twenty-eight people, proclaiming in broken French the message of a crucified Savior. It is encouraging to know that the fires which he kindled could not be extinguished. Before long many other gospel halls were opened and thousands of men and women were led from darkness to light.

Now, my dear young people, what more shall I say? Time would fail me to tell of Luther, and Zwingli, and Calvin, and Wesley, and Finney, and Warner, and many more—some who were the great pioneers of the Church of God Reformation Movement—who oftentimes went hungry that the gospel might be preached and souls might be saved.

How glorious was the success of those faithful men of God! The passion was in their hearts and they won.

Let us have the same spirit they had and we too shall be successful in our humble ministry. God expects us to make this soul-winning our business. Let us be up and doing for we have no time to lose. If we fail at this we fail at the most vital point. Let us weep, pray, and agonize, until this passion shall burn brightly in our hearts. Let us renew our covenant and consecration to God and call mightily for the spirit of evangelism to come and fill our souls to overflowing.

Then, we shall be able to go forth to duty under a fresh anointing. Selfishness shall be swept away. Spiritual indifference shall be swallowed up. Ease in Zion shall cease forever. No more shall we hear of strife and petty troubles among the followers of the Lord. Our prayers, our preaching, and our every service shall be lifted out of the common place. The lifeless machinery of our churches shall take on new life. Our efforts shall be successful, and thousands of precious souls shall rejoice in the knowledge of Jesus Christ, "Whom to know is eternal life." And all this because we have yielded our lives to God and received from him that burning passion to save the lost!

THE PIONEER SPIRIT OF THE REFORMATION

(Memorial Service)

H. A. Sherwood, Instructor in Anderson Bible School and Seminary

(*Ministerial Convention Address*)

I shall read for the Scripture lesson this morning a part of the first chapter of Joshua.

"Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

"Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

"Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

"From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

"Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Those of you who were acquainted with those individuals whose names appear on the board[1] recognize the fact that three generations are represented here: 1.) The old faithful pioneers, and 2.) Some, such as Bro. J. Grant Anderson, who might be considered as belonging to the second generation, and 3.) Some young persons whom we had hoped would live to help perpetuate the ideals of this Reformation, but God has seen fit to call them also.

Now, I wish to call especial attention to these words in the first chapter of Joshua, second verse, and also part of the fifth verse: "Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

My subject is, "The Pioneer Spirit of the Reformation." Last year, when Brother Brown stood on an occasion similar to this (I believe it was the first Memorial Service we have ever had), you remember that he said his task humbled him. He said, "I stagger at the thought of the task before me." Who would not stagger at such a task as this? I want to say that the responsibility of this service rests heavily upon my heart. I feel as Brother Gray felt when he preached the funeral sermon of Sister Warner, Bro. D. S. Warner's widow, last November. I well remember as he stood in the church-building at Park Place, of the tears streaming down his face, as he said, "I don't feel worthy to officiate on this occasion. Here is a representative of our faithful pioneers. O God, grant that we may help to perpetuate the ideals for which they stood." You know that I always did appreciate Brother Gray, but I

[1See list of deceased ministers whose names appeared on board, at end of this discourse.]

tell you I appreciated him more that day than I ever had before. Would to God that that solemn responsibility of perpetuating the ideals of this Reformation might fall upon every one of us ministers. Oh, what these pioneers have meant to the past. Last year on memorial day I wept a goodly part of the time while Brother Brown preached that excellent discourse which God so especially anointed. I made the remark that it was the best memorial service that I have ever attended.

Some of the pioneers who used to sit on this platform twenty years ago are dead. That was the first Camp-meeting I ever attended. They used to sit here, and God was with them. Thank God, we have a number of the pioneers still here. I earnestly ask their prayers. I feel the burden of this message from the very depths of my soul. It is a solemn obligation.

I want to say to you that I must be true to the sacrifices they made. I will not be untrue to these living pioneers. I will be true to this coming generation. I was very much impressed with a paragraph in Brother Riggle's book, *Pioneer Evangelism.* I quote the paragraph which applies here right at this point, "I trust the time will never come when the younger generation will forget and fail to appreciate the brethren who by their toil and sacrifices brought this movement into existence." "Forget!" That day I hope will never come! It would seem to be enough to cause the sun to hide its face in shame if we forget their faithful toil and sacrifice.

Perhaps some of you know that for a number of years we have had some faithful pioneers living in the Old People's Home. About four years ago we had some of them over to address the students. We have had them address the students several times since. The students sat listening intently. They were absolutely astonished that those

pioneers could preach so well. When it was over, one of the brightest of the students came to me and said, "O, Brother Sherwood, after hearing these men, and realizing what they have passed through and how God sustained them, and what grace they had, oh, I never felt so little before!"

God baptize us all with that feeling. That student, that dear brother, is making good.

This year we again invited the pioneers over. Five of them came. All did not get there the first day. I wish you could have heard those messages. Many sat and wept as they spoke to us. Here is Sister Cole. She did not know whether she would have strength enough to come or not. We prayed God to give her strength and when she arrived, she not only had strength, but the old-time fire fell on her and there was a Pentecost by the time she got through.

We insisted that Brother Bright speak, and God helped him. Brother Davidson could not come the first day. He was sick. But God touched his body and healed him, and he was there the next day. God anointed him while he spoke. We heard our aged Brother Wm. N. Smith also, who told us of his associations with Bro. D. S. Warner. The students marveled that these pioneers in old age could still preach like that. But that fulfills the Scriptures, "They shall still bring forth fruit in old age."

Here is Brother Craig, whom all know as so modest, so humble, so retiring. He said to me, "Please let someone else have my time." But some students said, "We will hear Brother Craig, too." I want to say to you that time will never be forgotten.

I think I have mentioned all the pioneers that were present that day. I esteemed those students more than ever when I saw them appreciate so much those pioneer

brethren. Do you know what is my greatest wish for these students? That those ideals of the pioneers might fall upon this present generation, those ideals that these pioneers have made possible for us. Some of us feel this keenly.

I tell you other religious movements began to lose out when they forgot the pioneer spirit that brought the movement into existence. Other movements that were on fire for God and that once were mightily used of him lost out when their spirit became dead and cold. This has not been a dead and formal Camp-meeting. I rejoice that for twenty years it has been glorious. I tell you when I first heard these glorious truths preached, I was just like a boy at a Sunday-school picnic dinner. The only thing I regretted was that my capacity was so small. I could not take it all in. But you know God is good; he has been enlarging my capacity ever since.

I wish, the Lord being my helper, to speak now a little while of some lessons from the life of Moses, who was a typical pioneer. The young people of that generation had almost forgotten the religion of Abraham, Isaac, and Jacob, and it fell to Moses to bring about a mighty reformation. The first thing I wish then to notice, and something which I am sure has characterized the pioneers of this reformation, is that

He had a divine call. I do not think anybody has ever doubted the call of these pioneers to the work of the ministry. Moses did not depend upon earthly wisdom. Did not Moses have it? The Scripture says, "Moses was learned in all the wisdom of the Egyptians." I do not suppose there was a man more learned in all the realms of Egypt than Moses; but what did he say when he was ready to begin his God-given task? Did he remind Pharaoh

that he was a graduate of their schools, and that he was conversant with the teachings of their leaders of thought?

Oh, that is good enough in its place. I believe in education or else I would not be connected with the Seminary. But I believe in something more than that. I believe in that which caused the pioneers to arise and which sent them out for God and which was able to produce moral and spiritual conviction through their ministry in the hearts of the people.

God bless these pioneers. We need them. God forbid that we should get our heads so full of learning that we shall depend upon earthly wisdom. We need to learn all we can, but earthly wisdom alone shall fail. Paul said, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom." "For I determined not to know anything among you, save Jesus Christ, and him crucified." And now to the graduating class as you go out to your life's work: When you go to your congregation, don't go showing your diploma that you got here. Don't go trying to show off any learning that you have gained here. God grant that when you stand in the pulpit to preach the people may forget that you are a graduate of any institution, but that they will not forget that the anointing came upon you. They will forget about your learning (none of us have anything to boast of, perhaps, along that line), but may it be obvious to the congregation that the Spirit of God is descending upon their minister and that the divine unction is manifest to all.

Moses received his commission from God. He did not go down to those people and say, "Now, I am a graduate of your school!" But he did say to the Israelites, "The Lord God of your fathers hath sent me unto you." Don't misunderstand me. I am not saying anything against the

school. I believe in the school so long as spirituality predominates.

Moses got his message from heaven.

When Moses went down into Egypt he was given a message straight from heaven to those Hebrews. Our pioneer brethren also preached messages sent down from heaven. Moses did not come with the spirit of compromise, but he came with a "Thus saith the Lord," and his mission was successful. We must have the same spirit of loyalty to God if we expect to accomplish our task.

I never shall forget the time when I took my first work as a pastor in this movement. I was asked to pray for some who were in the very jaws of death. How little I felt! And do you know that somehow God was gracious and he did not fail? The God of Moses did not fail Joshua. The God of our pioneer brethren will not fail us if we walk humbly before him.

Moses had the courage of his convictions. When Pharaoh tried to compromise with him, to get rid of the plagues, Moses stood firm. Pharaoh said, "You can go, but don't go very far away." Moses did not try to use mere human wisdom and say, "Well, I will make a little concession here." Moses was not that kind of a man. When we get a real vision of this truth, we shall feel much like Moses. We shall leave the false doctrines of men, and we shall not leave a "hoof behind," when it comes to taking our stand for God.

I do not think I have ever been accused of being discourteous to any Christian minister, but courtesy does not mean compromise. We can be courteous and still stand like a rock for this glorious truth which has "once been delivered to the saints."

Moses knew how to proclaim the judgments of God when Israel had sinned. He knew how to stand out

and say, "Who is on the Lord's side? Let him come unto me." It might be a good thing for our congregations today if some Moses would step out into the midst sometimes and say, "Who is on the Lord's side? Let him come unto me." I do not say that our congregations are backslidden, but if we want to keep them on fire for God, somebody must cry aloud at times, "Who is on the Lord's side?"

Brother Warner was a man of sweet spirit, I am told, but, those who knew him, said that if there was any crookedness around, he was mighty in exposing it, and the power of God would come upon him. Of course, we want to be sure that it is coming from God and that it is not merely our own human enthusiasm or our own human opinion.

Moses made the great mistake of his life when he got confused on that line. He felt a big stir in his soul. He was a man meek above all men on the face of the earth, but something happened, and in his enthusiasm and anger he struck the rock in human strength, and his sin kept him out of the promised land. When there needs to be some judgment go forth and when some admonitions need to be given may God help us to do our duty in meekness and humility. Then Zion will arise and shine and the saints shall rejoice.

Another thing concerning Moses was *his communion with God.* Oh, I thank God for the emphasis on that in this Camp-meeting. I thank God for such opportunities of drawing closer to God. It rejoices my heart. Moses was up on the mount a long time, and when he came down, the people commenced to hide their faces from him. He did not know what was the matter. When we get close to God, we don't need to go around and say, "I have spent so many hours in prayer." We don't need to go around with the "holier-than-thou" spirit if we have spent

as much time as we ought. The soul that is in as close touch with God as was Moses will not need to tell it "on the housetops." Folks will judge according to what they see and know. "Moses wist not that his face shone." May God help us to keep close to him.

I wish to quote just a few sayings from Bro. D. S. Warner's experience. On one page of his diary he says, "Spent the day in fasting and in prayer, and in much wrestling for power with souls." Another time he wrote, "I was led by the Spirit to make a self-examination. I found myself truly nothing in the sight of God." That has been characteristic of some meetings we have had here. We feel our nothingness in the sight of God. God grant that we may continue to sink out of self and into Christ.

Many Christians today believe in divine healing and practise it. Thank God for what we have witnessed during this Camp-meeting. "I am the Lord that healeth thee," has been emphasized. The healing power of God was in the midst of the camp of Israel. What divine guidance there was! "The pillar of cloud by day, and the pillar of fire by night." Remember what Moses said to his brother-in-law one time (Num. 10:29): "We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

Twenty years ago you did not have a large tabernacle out there. You did not even have that printing-plant, but you just had some humble buildings around here. I was not promised any big salary if I would come among you. In fact, the way I heard others speak, I knew it would be a life of poverty and sacrifice, but I remember of singing that beautiful song, "Gladly will I toil and suffer, Only let me walk with thee." God was preparing me for this, and gladly did I take my stand with this people, and I was not

disappointed. I thank God a thousand times that I ever took my stand that day. What was it that was attractive to me? Why, the emphasis upon these words, "The Lord hath spoken." I tell you, when God says anything it is true. "There hath not failed one word of all his good promise, which he promised by the hand of Moses his servant" (I Kings 8:56).

In conclusion, I wish to read a few stanzas from the beautiful poem, "The Burial of Moses":

"By Nebo's lonely mountain,
On this side Jordan's wave,
In the vale of the land of Moab,
There lies a lonely grave;
And no man dug that sepulcher,
And no man saw it e'er,
For the 'sons of God' upturned the sod,
And laid the dead man there.

"That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth.
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun—

"Noiselessly as the springtime
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So, without sound of music,
Or voices of them that wept,
Silently down from the mountain's crown
The great procession swept.

"And had he not high honor?
The hillside for his pall,
To lie in state while angels wait,
With stars for tapers tall,
And the dark rock-pines like tossing plumes
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave!

"In that deep grave without a name,
Whence his uncoffined clay
Shall break again—most wondrous thought—
Before the judgment-day,
And stand, with glory wrapped around,
On the hills he never trod,
And speak of the strife that won our life
With the Incarnate Son of God.

"O lonely tomb in Moab's land!
O dark Beth-peor hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace
Ways that we cannot tell;
And hides them deep, like the secret sleep
Of him he loved so well."

We wonder why God would take Bro. J. Grant Anderson home, he whom we hoped would have seen yet many years of faithful service. We wonder why God took some others who were not so old. We wonder why he would take some out of this third generation. But God knows best, and we bow in submission to his will. May God help us to perpetuate their spirit, whatever may be the various methods used. But may God grant that none of us by our methods may violate the principles of this Reformation.

The truth for which they suffered so much and for which many of them died, may that truth be perpetuated in our own lives and work, and may we continue to proclaim it until Jesus comes. It was said to me one day—"Must this Reformation go into apostasy in the third generation?" The third generation is represented here, and I should like to ask you, today, will you allow this reformation to go into apostasy? Bless God, we have confidence in you, the third generation.

And some of you here are of the second generation. May you live a long time. May you never look upon an apostate reformation, but may you in thirty or forty years from now see a still more glorious Camp-meeting.

DECEASED MINISTERS AND GOSPEL WORKERS 1927 - 28

John G. Neff died at Columbus, Ohio, Aug. 18, 1927. A pioneer minister who labored in Missouri, Colorado, Wyoming, Canada, and Ohio.

Allen W. Hubbard died at Detroit, Mich., Aug. 30, 1927. A pioneer who helped to raise up three congregations.

John Wingard died near Emlenton, Pa., Sept. 1, 1927. A pioneer who helped to establish the camp-ground at Emlenton.

Charles F. Wright died at Granby, Mo., Sept. 19, 1927. A well-known minister in Missouri, Oklahoma, Kansas, and Arkansas.

Viannah Crites died at the Old Peoples' Home, Oct. 3, 1927. This servant of the Lord was blind the last few years of her life, yet remained optimistic and cheerful.

Anna D. Lawrence died at the Old People's Home, Oct. 9, 1927. Her humble, devoted life brought gladness and cheer to many hearts.

J. Grant Anderson died at Meadville, Pa., Oct. 15, 1927. Pastor, evangelist, author of *Home Problems, Problems of Eternal Moment,* and *Divine Healing.* Staff contributor to the *Gospel Trumpet,* Member of the Gospel Trumpet Company, also of its board of trustees and Missionary Board. Had charge of the Home Department in the *Gospel Trumpet.*

Eva Roberts died at Denver, Colo., Oct. 25, 1927. Wife of the late pioneer minister, John E. Roberts. She bore with pleasure the responsibilities of a minister's wife during the early days of our work.

Frances Miller Warner, widow of Bro. D. S. Warner, died at the Old People's Home, Nov. 10, 1927. She was a member of the first evangelistic band in the present reformation.

Agnes Dennington died Nov. 11, 1927. Served as a minister in various capacities for a period of ten years, in Arkansas and Missouri.

Walter Brandon was killed in a mine explosion at West Frankfort, Ill., with twenty-two others who lost their lives, Jan. 9, 1928. He was instrumental in raising up the work in Herrin, Ill.

J. N. Brown died at Bridgeport, Okla., Jan. 18, 1928. He labored as a minister of the gospel for thirty years in Missouri and western Oklahoma.

Nancy E. Miller died at Rantoul, Ill., Feb. 7, 1928. She was an ordained minister and had charge of five or six churches during her ministry.

Eliza Kelly died at Hemphill, W.Va., Feb. 27, 1928. She was a minister of the gospel for about twelve years.

Giles Jump died at Fort Wayne, Ind., April 20, 1928. Graduated from the Anderson Bible Seminary with the Class of 1922. Was active in evangelistic work for some time before his death.

C. E. Wood died at the Old People's Home, May 23, 1928. Was an old employe of the Gospel Trumpet Company, beginning his work in this capacity in 1900 at Moundsville, W.Va.

Joseph F. Lundy died at Chase City, Va., Oct. 13, 1927. Pioneer minister who bravely faced mobs that threatened his life.

John A. Kane died at Hastings, Neb. Labored in northern Indiana, New Jersey, and New York. Had been in this reformation about thirty years.

Roxie Stout died at Rushville, Ind. Had been a minister of the gospel for fifteen years.

Wm. Yates, Lockville, Pa. He had spent thirty-five or thirty-six years in the ministry.

Bertha (Latting) Fitzgerald died May 22, 1928 at West Frankfort, Illinois, a former student of the Anderson Bible School and Seminary. Had rendered some service as a minister.

L. Lippert died in Canada. Brother Lippert was a minister of the gospel.

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